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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 3.

MARCH, 1883.

WHAT IS THE LETTER OF THE WORD?

THE Word of the Lord, is the expression of the love and thought of the Lord, in regard to angels and men. In its Divine essence, it is, therefore, truly the Lord himself; the Creator and Redeemer of men, whom he has formed in his image and likeness, to be recipients of the life, which, from the very nature of his being, must give itself forth with unceasing bounty.

From above the highest and inmost possibilities of finite power of reception, from the heaven where dwell those angels who always behold the Father's face, down through every phase of spiritual life in the lower heavens, down, even to the lowest possible plane of human life on earth, into which anything of the Divine can enter, the life of the Lord, which is the Word of the Lord, seeks to form for itself fitting receptacles.

Nay, more; in its regard for that freedom which is the essential requisite of a life that is to be truly spiritual, it seeks for those forms of ultimate expression, in all these phases of human life, that are best adapted to the present state of love, or faith, or mere obedience, in which abide the objects of his love and care. And from the beginning to the end, from the first to the last, his work is Divine and perfect; for it is the embodiment of his Divine and perfect love, by means of his Divine and perfect wisdom.

In these days of his Second Coming, by a new revelation of himself to men, through the opening of the spiritual sense of the Word, it is presented to us in a grand and wonderful aspect. It is seen to contain within itself, not only instruction adapted to the states of men upon the earth, but also all that can be apprehended in the most elevated states of angelic faith and love, of which the mind can conceive.

It stands before us as the perfect and only way by which earth and heaven can be consociated, conjoined with the Divine life, and brought into that perfect unity of feeling, thought, and action, which may constitute humanity into a true image and likeness of the Divine.

Of its inmost quality, as it is in the Lord himself, no man, no angel, can have the faintest conception. Of its manifestation in any of the heavens, even the lowest, we can have but the most inadequate conception, even with the assistance of all that Swedenborg has been able to express in relation to it. Its spirit and its life may find access to our minds from within, filling them with heavenly satisfaction and delight, as we submit to its influence; but nothing of this could come to us, or even to the angels, except it were established upon an ultimate, formed in this world, for its basis.

Swedenborg calls the literal sense of the Word, the basis, container, and support of the life that is within it, in its spiritual and celestial degrees; as also he says, that the human race is the basis, container, and support of the heavens; for "by the word of the Lord were the heavens made." "Without him was not anything made that was made"; and the development by which man, through the Word, becomes an angel in the heavens, must have its foundation laid in the natural world, and by means of the Word in such forms of expression as are adapted to the capacities and requirements of the natural mind.

In the days of the Lord's Most Ancient or earliest Church, when men, in infantile innocence, lived from an influx of heavenly life into their very wills, no written Word existed. No written Word was needed with men whose language was

but the silent shining forth, in every expression of face and form, of the simple affection which was their life. Neither could any such Word have been provided; for the Lord's love and thought for his children falls into its ultimate in such expression as their present need demands, and finds no other clothing than their quality of life can furnish.

Was there then no Divine Word, or had it then no natural basis? "In the beginning was the Word, and the Word was with God, and the Word was God." Perfect then, as now, it filled the need of the natural mind of those earliest men, as perfectly as it ever has or will satisfy "the desire of every living thing." Its commands were written in their hearts, which leaped up spontaneously to receive and enjoy the perfect love of God, with no possible sense of restriction or restraint. Their minds were enlightened and delighted by the constant perception in the things of nature around them, of the heavenly affections and ideas of which they were the embodiment and representative; and which were such an ultimate of the Word of the Lord to them, as their quality of life demanded. This letter of the Word, unlike our own, was to them an open book, teaching only of heavenly things; suggesting no ruder or more common thoughts; for direct instruction from the Lord himself, and through his angels, gave to these ultimations of heavenly life a power, that can only come when externals are the direct correspondent and embodiment of their spiritual originals.

As the quality of human life declined from this nearness to the Lord and to heaven, the character of the letter of the Word must needs become modified and extended, to reach and express the new states and capacities of men. Heavenly things were no longer perceived spontaneously, in the natural things which were their correspondent; but, handed down by tradition, and taking their place in the active thought of men, as representatives of heavenly things, they were gathered together by men of the later Church, and, by the Divine guidance and dictation, formed into a written letter of the Word, through which a new race of men, speaking a vocal language, were still led by thought of heavenly things, and kept in close relations with the life of heaven.

Still the quality of human life declined, and darker grew the clouds that separated men's minds from the light of heaven; yet still the love and thought of the Lord found means of access to their darkened lives. When the representatives and significatives of the ancient Word no longer spoke to men of heaven and the Lord, he came to them in a still more external way, and upon Sinai a new letter of the Word was begun; the law was given by Moses, which taught them the essential principles of obedience, that are the foundation of heavenly life, and enforced such ceremonials of sacrifice and worship, as could still, by representation, preserve the principles of heavenly life upon the earth, within the reach of men, and save them from total destruction.

The actual experience of the people thus chosen by the Lord, to preserve for him a relation, however external, with the creatures of his love and care, as given in the true historicals of the Word, has always conveyed to devout minds a sense beyond the strict meaning of the letter. It was with this purpose that they were chosen, guided, and directed in a manner, which, while leaving them all necessary spiritual freedom, made their history, as related in the Word, a perfect type and representation of the manifold particulars of the spiritual experience of regenerating men.

The Prophecies, holding a close relation, in their natural sense, to the errors and consequent captivities and privations of this chosen people, point forward with vivid distinctness to the imaginative mind, to the coming of the Saviour and Redeemer, through whom his Church upon the earth should again stand, as a beacon light, for all the nations of the world.

Their fulfilment, as seen in the light of the true spiritual meaning, opens to us the possibilities of conjunction with that Saviour, upon every plane of human life and action.

The grace and truth which came by our Lord Jesus Christ, and are transmitted to us in the story of the Gospels, and in the Apocalypse, complete for men such a letter of the Word as seems adapted to every need of the natural and spiritual mind. As now constituted, it contains in infinite variety, forms of expression suited to every phase of human life.

Its stories give form and delight to the imagination of children; its poetry touches the heart, and elevates the intelligence of manhood. Its plainer precepts guide the footsteps of the simple; its deeper teachings reach the experience of the wisest. Its narrative of history reveals the wise providence of God; the story and teachings of the Gospel draw us, by the tenderest of human affections, near to the Divine Human life, in which "the Word was made flesh and dwelt among us"; while the Apocalypse lifts the mind to an ideal of human possibilities of life, high as human thought can reach.

All this can be said of the Word in its letter. All this it has done, and is still doing, for men who have as yet no definite comprehension of its spiritual qualities, as they are known to those who acknowledge his Second Coming in the opening of its definite spiritual meanings.

The knowledge of the fact that there is such a coherent spiritual meaning in the Word, with all that such knowledge implies, is a revelation which fills the mind that can accept it with wonder and delight. The desire to acquire an insight into this definite spiritual meaning, affects one, who intelligently receives the new impression of its truth, most powerfully. But it should be remembered, that the spiritual sense of the Word cannot be perceived by any purely intellectual process. The mere acknowledgement of the fact that there is such a meaning, with much knowledge of its direct representatives and significatives, enables no one to enter into, or comprehend, or receive one iota of its spiritual essence. But to him who reads, inspired by a sense of its holiness, and a genuine desire to improve the quality of his own life thereby, its pages glow with a light and life that flow into the interiors of his mind, and lift him out of darkness and despair.

It is to the letter of the Word we must continue to look for all that can inspire the life, while in the natural world. It is beyond measure helpful, to acquire such knowledge of its technical spiritual meaning, as we are able to adopt into our natural mind and memory, and to use as mediums into which affection as well as thought can flow. No technical applian-

ces, physical or mental, are really subject to our affections, until we have so made them a part of ourselves, that direct particular thought does not precede their use.

This principle is fully and beautifully illustrated by Swedenborg, in the following extract from "Arcana Cœlestia," n. 9394: —

"All things which are learned and stored up in the memory, and which can thence be called forth to the intellectual sight, are called scientifics, and in themselves, are the things which constitute the intellectual of the natural or external man.

"These knowledges are serviceable to the sight of the internal or rational man in the way of a sort of mirror, for seeing such things as are serviceable to itself; for they fall under the aspect of the internal man, as plains full of herbs, flowers, and every kind of shrub or tree; or as gardens adorned with various things for uses or delights, presented to the view of the external man in the material world; but the internal sight, which is the understanding, sees nothing else in the plains or gardens of the things of its memory, but what are agreeable to the loves in which the man is, and also favor the principles which he loves. It is further to be known, that these things of the memory, when they become of the man's life, vanish out of the exterior memory, as is usually the case with gestures, actions, discourses, reflections, intentions, in general with the thoughts and affections of man, when by continual habit or use, they become, as it were, spontaneous and natural; but no other things become of man's life, than what enter into the delight of his loves, and form them, thus which enter into his will."

See also remainder of same number, and nos. 2469 to 2494.

The memory, stored with facts as to the correspondence of natural with heavenly things, when the heavenly things are loved and sought, through the Word, for their own sake, furnishes a basis into which spiritual thought can flow; and the letter of the Word, thus read, conveys its impressions to the spiritual, not to the natural mind. The degree, however, in which such facts with regard to correspondences, representatives and significatives, can fully serve the use, will depend very much upon a rational appreciation of the fitness of the representation; for such relations are never arbitrary. There-

fore in the New Church the letter of the Word is still our most important study, and ever will be. The more fully the characteristics upon which a particular representative, or correspondence, of the Word is based, are understood, the more firmly will the fact be rationally established in the mind; and the more freely will new forms into which spiritual life can flow, be developed upon earth.

The study of the letter of the Word, is, therefore, the only study we can make of its spiritual meaning. That is to say, by such study of the letter, we are preparing forms into which the spiritual sense can flow; and this is the only way by which they can be prepared; to be filled, if at all, by the constant elevation of the love and the life, towards the Divine life of the Lord.

The Word in its essence is Divine and perfect; it must therefore be so in each degree, celestial, spiritual, and natural; in the lowest, no less in its degree, than in the highest. As its letter is carefully and reverently examined, it will be seen more and more fully to be the perfect expression of the love and thought of the Lord for men, in language adapted to express their thought, and, therefore, to be understood by them. It cannot, therefore, be strictly true, as it is by some understood, that certain portions of the Word can convey no meaning whatever, upon the natural plane; but are so written "for the sake of the spiritual sense."

It is true of every part of the Word, that it contains, and is, therefore, so written as to contain the spiritual sense. But it is written in natural language, to form a basis upon which the natural mind can rest, and be built up to heaven. This was no less true of the earliest men, than of the Jews; but to the former, the words, even if but names or numbers, conveyed a distinct idea upon the natural plane; for names, in ancient times, were always given on account of quality, and though to us they may now seem entirely arbitrary, they were not so in their origin; and numbers, which to us convey no perception of quality, to the Ancients were full of life and beauty.

These things, though at present beyond our reach, cannot

be wholly lost. The representative force of a name, has still some potent effect upon an imaginative mind. Even numbers, which seem so dry and hard, can be seen by the enlightened mathematician, to contain perhaps the very poetry of science; and it is not the wildest dream to suppose that some day, their power as representatives of spiritual things, may be not only again perceived, but rationally understood.

It is our high privilege, at this day, to read and study the written Word of the Lord, in clearer light than ever before shone into the minds of men. Every step of progress made in acquiring such knowledge of its letter, as will effect the development of its inner life into new forms of human life, is a step forward for every angel in all the heavens; for angelic life has for its basis, container, and support, the life worked out upon this natural plane; and the progress of the heavens, depends upon the development of such new forms of natural life, as may continually furnish the ultimate into which the Divine Love and Wisdom must flow, in order to their full reception by that greatest man, the aggregate of all individuals who come into the order of their being, which is in the image and likeness of God.

And such results can only come, as men on earth, advance in knowledge and understanding of the Letter of the Word.

"We believe in a New Church, the New Jerusalem descending from God out of heaven; . . . and that the New-Church system of interpretation evolves its three primal doctrines with logical precision and in heavenly clearness. These doctrines are the Divine Humanity in the Lord Jesus Christ, the plenary inspiration of the Word of God, and a life of charity in conformity therewith; God as one Divine Person, ever present with his Church as the glorified Christ; his Word all-perfect as a rule of faith and practice; and a life of obedience to its teachings of justice and love. . . . We believe that one God, revealed in one person, and that person the Divine Humanity of Jesus Christ, has power, when earnestly sought, to melt all the ice out of the soul, as in the warmth of a summer's noon."—*Rev. E. H. Sears.*

THE RICHES OF NATURE.

THE simplest joy that Nature's bosom wears,
Contains the secret of some truth divine;
As in the frame of dust that mortal bears,
The hidden beauties of the spirit shine.

The sun that gilds the glowing arch of day,
And lifts from earth the starry veil of night —
That spans the skies while ages roll away,
And floods each dawning year with seas of light,

Is but a semblance of Jehovah's love —
The image of his wisdom set on high;
For they who enter his abodes above,
Behold him as the sunlight of the sky.

Each lowly flower that drinks the evening dew,
And scents the passing wind with fragrance rare,
Within its bosom folds some teaching true,
And breaths its secret on the quiet air.

The birds that carol in the shaded wood,
Ere in the twilight falls the early dew —
That noiseless manna of the solitude —
Sing truths as sweet as ever mortal knew.

The Earth, with all the charms that deck her form,
Is not the idle joy of Pleasure's dream;
Throughout the world the pulse of God beats warm,
And Wisdom sings in every babbling stream.

Not on the richly-printed page alone,
The holy words and thoughts of God are found;
For Nature breathes them in her softest tone,
And with the flowers they blossom from the ground.

Oh! happy he whose heaven-taught soul can find
A language in the wind, the sun, the shower;
Who stores with Nature's love his gladdened mind,
And finds a golden text in every flower!

THE RE-ADJUSTMENT OF CREEDS.

The year opens actively in the theological world. In two numbers of the *North American* we have the symposium on the Revision of Creeds, accompanied by "The Responsibilities of Advanced Thinkers" and "The Decay of Protestantism." While simultaneously comes an article in the *London Times*, depicting the difficulties in the English Church, with respect to "mental regenerations" in subscribing the Thirty-nine Articles, expressing the opinion that not half the clergy believe them, and asking the question, How far can this go?

The New Church, signified by the New Jerusalem in the Book of Revelation, entertains some definite opinions in regard to the crisis through which Christendom is now passing. The Lord is effecting his Second Advent. We are living under a New Dispensation of Divine and heavenly influences, and the movement of transition from the Old to the New has already commenced.

Some noticeable points have been gained in the recent symposium.

1. *Charity.*—The spirit of the discussion seems unobjectionable. Contention and controversy have been laid aside, and — may we not hope? — have passed away. Mutual good will prevails, with affirmative inquiry, and dispassionate, candid and fair comparison of views. Rational openness to new ideas is also marked. Surely in all this we are under a new dispensation, which is most hopeful.

2. *Emancipation from the bondage of the old creeds.*— This is seen in a twofold way; in one aspect, by those who advocate revision, and in another, by those who are not yet quite prepared to say that revision is necessary.

In the January issue of the *North American*, the point is distinctly reached that the mediæval theology is to be discarded, and all platforms put aside which have been constructed by and since the Nicene Council; thus getting back

to the shorter and simpler forms of the first three centuries. The perception that at that Council, under the outside pressure of State influence, the theology of Christendom was switched off on a wrong track, is a just conclusion; which will gradually be adopted by Protestant bodies.

The February contributors, while less sanguine as to a definite revision, yet do substantially agree in the general declaration that the creeds are human, temporary, and fallible; that of late they are construed with more breadth and freedom than formerly; are valuable only so far as they succeed in embodying the teachings of Scripture; and should be revised whenever they are found to contradict them.

The mere utterance of these disclaimers, as to the binding nature of the creeds, is productive of good. It discloses the presence and growth of free rational thought on spiritual subjects, and is a most encouraging sign of the times.

3. *Unanimity in essentials.*—There seems to be a common understanding that the errors which disturb or mislead and keep men apart, lie mostly on the surface; consisting mainly of fallacious and imperfect modes of conceiving, presenting, and stating certain great fundamental truths, which nearly all at heart believe. It is true that some of these fallacies are supposed to run down pretty deep into the shifting or less solid strata of thought, yet are not believed to disturb the great underlying table of primitive rock upon which the Christian system reposes. The reality of Revelation, the inspiration of Scripture, the Divinity of Jesus Christ, the necessity of his work of Redemption for the salvation of the race, the immortality of the soul, the evil condition mankind are in naturally, the need of spiritual regeneration by the Holy Spirit in connection with personal repentance and obedience, the certain evil consequences of sin, and a distinction between the righteous and the wicked in the life to come, seem to be everywhere conceded. The differences arise from various modes of philosophizing about these general truths, or in making special definite deductions from them.

4. *Recognition of the right Authority.*— Running through

all, there is the implied assumption that the final appeal is to the Sacred Scripture. This is more clearly stated in some papers than in others. It is, indeed, the corner-stone of Protestantism; the Word of God is the standard.

On the whole, the disclosure of opinion is significant. A clear perception of the negative conditions of progress appear to have been reached; but we confess we were looking for some more distinct utterances from certain quarters in regard to the positive principles involved in a forward movement. It is a good thing, no doubt, to be able to mark time correctly, so as not to lose step; but religious thought to-day is on the march, and bent on reaching some new stations still in advance. After the old creeds have been laid aside, whence is to come the new one, which is to gather, instruct, and quicken the Church?

This cannot come from a few verbal alterations, affording more latitude by giving more indefiniteness to the old standards; nor by going to rest on the germinal and rudimental expressions of truth found in the primitive church; nor yet in a new and wider generalization "of the facts of consciousness." All these are merely preliminary negative conditions, preparatory steps. Hence we were waiting to hear it more distinctly declared that the new creed will describe new truth; that this truth is an objective reality not yet possessed by the seekers, but contained in the Word of God, and to be brought forth thence by a better understanding of that Word than the one hitherto prevailing.

A new interpretation of the Word of God, therefore, is the grand pre-requisite to the advance of Christendom. It will help her little to re-state in a somewhat modified phraseology only what she already knows. It will be like beating over old bundles of straw from which the wheat has already been threshed. New knowledge, an additional disclosure of what the Word contains, is now the need, in order that the Christian host may cease living on "manna," and may come to eat of "the old corn of the land." The Church has now come to that point in her journey where Moses, the simple Letter of the Word, can no longer lead. So much of the

letter of the Word is the language of appearances, of accommodation to low and barbarous states, of symbol and figure, that, without clear doctrinal explanation, it will not lead to the higher phases of thought. A Joshua is wanted, therefore, and has been provided. The spiritual meaning of the Word contains the light, and is capable of throwing the light upon the letter, rendering its meaning clear. The language of genuine truth, the language of scientific accuracy, is to be substituted in our creeds for the language of appearances, accommodation, and popular impression.

Not the creeds, only, but the entire system of theology will have to be revised. The revolution impending is not unlike that which befel astronomy in the sixteenth century, in the introduction of the Copernican system. A new centre is to be obtained; and the logical and practical recognition of the New Centre, draws in its train a new statement, a new co-ordination of all the subordinate truths, facts, and phenomena.

The religion of Christendom to-day is commonly called "the religion of Christ." The Church is most frequently spoken of as "the Church of Christ." And the atonement is "the atonement of Christ;" and in much of the prevailing usage this name is so employed as to leave the impression on many of us, of a painful division of thought. It appears to suggest but a fragment of his Person. It seems as though the different denominations were parting his garments among them. The impression conveyed is that of a suffering man, walking the earth, a being not only quite distinct from, but entirely separate and different in kind, from Almighty God, the Father, the Ruler of the universe, to whom prayer is directed and worship given. Is this not so? Is not the thought of Christendom widely divided, by being practically directed to two divergent centres, far apart? Are not the real thought and worship of the Church practically Arian?

What we would substitute for this, is the religion of the Lord Jesus Christ, the Church of the Lord Jesus Christ, the trinal name of the trinal Being in whom "dwelleth all the fulness of the godhead bodily" the One "who is, and who

was, and who is to come, the Almighty:" Jehovah himself, one indivisible Person, in a human form; whose Humanity now, since it has been glorified, has no constituent in it like the humanity of another man, but having been made new, is altogether and wholly Divine. Hence he becomes the only centre; the Sun of the eternal world, the Sun of the Church. He is Father, he is Son, and he is Holy Spirit. He is the only Centre, the sole and single Object of thought, prayer, and worship.

The idea established by the Nicene Council, and its followers, of three co-equal Divine persons dwelling together from eternity, must be discarded, and put entirely out of view. And the truth that the Lord God the Saviour alone reigns, is to be proclaimed the "stone, cut out of the rock without hands; which," if the Word of God is true, is to "become a great mountain and fill the whole earth." Christendom will then get a new theology out of the Word, and both Christendom and Heathendom will begin to gather to the new Centre. And because Emanuel Swedenborg has clearly demonstrated this great central truth, he is justly entitled to be called the Copernicus of Theology.

"NOTHING is clearer from the Word of God than that there can be no salvation for man out of the 'Holy Catholic Church.' By the church here we mean the aggregate of all real Christians; all branches of the true vine; all who are united to Christ by a living faith, and who are joint heirs with him to the heavenly inheritance. It is the Church Invisible, and includes all true Christians, of whatever denomination, age, or country; and it includes no others. Vital union with Christ is absolutely necessary in order to membership. Profession here, avails nothing; union with Christ, everything. All the members of this Church have been born of the same Spirit, are all united to the same Head, and have one spiritual communion and fellowship."—*N. Y. Independent.*

THE NEW CHURCH, THE CROWN OF ALL THE CHURCHES.

"The New Church is the crown of all the churches which have been until this time on the terrestrial globe." This statement, and the explanations in regard to it, are found in the "True Christian Religion," n. 786–790. So in the "Brief Continuation of the Coronis" we read: "This new and true Christian Church, which the Lord is establishing at this day, will exist to all eternity; it will be the crown of the four preceding churches" (lix). Throughout the "Coronis" we are told that these four churches, which have preceded the New Church, are the Most Ancient, or Adamic; the Ancient, or Noahtic; the Israelitish; and the Christian. They are described, in the Book of Daniel, by the statue seen by Nebuchadnezzar in a dream, and by the four beasts rising out of the sea. Further, that at the end of every church, the Lord Jehovah appears, and executes a judgment on the men of the former Church, and separates the good from the evil, and raises the good to himself into heaven, and removes the evil from himself into hell.

The Judgment upon the men of the Christian Church, we are told, took place in the year 1757; not in the natural world, but in the spiritual world, where all men are collected after death. This Last Judgment is treated of by Swedenborg, separately, in a little work published at London in 1758.

The effect of the Judgment is declared to be the elevation to God of the faithful, of whom a new heaven was formed; and the removal from God of the unfaithful, of whom a new hell was formed. The process was similar, at the end of each church; it is stated, therefore, that there have been four judgments, four heavens, and four hells, and that these heavens and hells are so entirely distinct from each other, that no individual can, by any means, pass out of his own into that of another. ("Coronis," n. 36.) In the "Last

Judgment," however, Swedenborg speaks of only two judgments as having taken place previous to the last in 1757. (See L. J., nos. 46 and 67.) While in the "Coronis," nos. 44, 45, he gives "an account of the heaven of the men of the Ancient Church," and "an account of the hell of the men of the Ancient Church."

The New Church is formed, in every instance, from the new heaven, formed after the Judgment, upon the former Church. In the "New Jerusalem and its Heavenly Doctrine," we read:—

"Immediately after that event,—that is when the Last Judgment was completed,—a new heaven was created, or formed, by the Lord; which heaven was composed of all those persons who, from the coming of the Lord to the present time, had lived in faith and charity; for such persons alone are capable of being assimilated to the form of heaven."—n. 2.

"Moreover, with respect to this new heaven, it is to be observed, that it is distinct from the ancient heavens which were formed before the coming of the Lord; at the same time there is such an orderly connection established between them, that together they form but one heaven."—n. 4.

In "Brief Continuation of the Coronis" xxxvi., we read:—

"The Lord, by his first advent, and by the redemption then effected, could not form a new heaven, and from that heaven a New Church of Christians, because there were then no Christians; but men became Christian successively, by the preachings and writings of the Apostles."

The cause of the decline of the successive churches, is stated to be their loss of true charity and faith, and consequently a loss of a true knowledge of God. Although the first Christian Church was pure at its beginning, the Apostolic doctrine was successively "shaken, torn, and adulterated by detestable and wicked heresies."

The Second Coming of the Lord was foretold by the Lord himself, and spoken of by his Apostles, and the New Church was predicted in the Apocalypse. It is there called the New Jerusalem.

The Second Coming of the Lord is to form a new heaven of those who have believed on him, and to establish a New Church of those who shall hereafter believe on him.—T. C. R., n. 773.

"It is agreeable to Divine order," we are told, "that a new heaven be formed before a New Church on earth; for the Church is both internal and external, and the internal Church forms a one with the Church in heaven, and consequently with heaven; and that the internal must be formed before the external, and afterwards the external by the internal, is a truth known and acknowledged by the clergy in the world. In proportion as this new heaven, which constitutes the internal of the Church in man, increases, in the same proportion the New Jerusalem, that is, the New Church, comes down from that heaven; so that this cannot be effected in a moment, but in proportion as the falses of the former Church have been removed; for what is new cannot gain admission where falses have before been implanted, unless those falses be first rooted out; and this must first take place among the clergy, and by their means among the laity; for the Lord says, 'No man putteth new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved.' MATT. ix. 7; MARK ii. 22; LUKE v. 37."—T. C. R., n. 784.

The reason that the New Church will be the crown of all the Churches that have preceded it, is stated to be that none of the former churches have been in the true knowledge of God as a man, but have worshipped an invisible God, whereas the New Church "will worship one visible God in whom is the invisible, as the soul is in the body."—T. C. R., n. 786–7.

These statements will enable any one to understand what is meant by the New Church.

Now let us briefly consider the expression "the crown of all the churches."

Although Swedenborg did not write according to correspondences, and his writings have not an internal sense, yet he uses words with a correspondential meaning, in harmony with their use in the Word and with reference, therefore, to

spiritual states and qualities, and not merely to designate what is external in form or quality.

The word "crown" is evidently used to denote what is the last and best, and, therefore, the highest with respect to the Church, and the quality of its faith in the Lord, and its love and worship of him. By referring to a single passage of the Word, we shall understand more clearly in what sense this word is used by Swedenborg.

The prophet Isaiah, speaking of Jerusalem says, "Thou shalt be a crown of glory and a royal diadem in the hand of thy God." (Is. lxii. 3). In explaining the meaning of this prophecy, Swedenborg says, "Throughout the whole of this chapter, the advent of the Lord is treated of, and also the Church to be established by him; that by 'Zion and Jerusalem' is understood the Church; by Zion, the Church which is in good, and by Jerusalem the Church which is in truths, derived from that good; hence it is called a *crown of beauty* in the hand of Jehovah, and a *royal diadem* in the palm of thy God;" the "crown of beauty" denoting wisdom which is of good, and a "royal diadem" intelligence which is of truth; and whereas by a "crown" is signified wisdom, which is of good, therefore it is said "in the hand of Jehovah"; and whereas by "diadem" is signified the intellgence which is of truth, therefore it is said "in the palm of God"; for where good is treated of, the name of Jehovah is used, and where truth is treated of, the name of God."—A. E., n. 272.

The spiritual meaning, therefore, of the word "crown," as contained in the Scriptures, is wisdom. The crown is the emblem of royalty, the badge of the office of a king; and the king is supposed to be in wisdom, and to rule from wisdom. The New Church is called the crown of all the churches, because she will be in wisdom from the Lord; and this above all preceding Churches, because she will worship the Lord as the visible God. The knowledge of the Lord will not be lost in this Church as it was in former Churches. They worshipped an invisible Divine Being, while the New Church will worship the Lord as a Divine Man. She will be united with the Lord in love and faith. There will be a connection

and communication from the highest to the lowest. She will not be in the shade of natural things, but natural things will be the forms of truths, upon which higher or spiritual things will be seen to rest as upon a foundation. The truths of the Word are the foundations of the Holy City, but within all these truths of the letter are the brightness and glory, or the light of truth, as seen by the angels. This inward light was seen by the people of the Ancient Church, was afterwards lost, and is now restored to the New Church. This is its crowning glory. The Lord is in the Word, and he will rise again to the Church when the spiritual sense of the Word is seen. It is said in the A. C., n. 2813:—

"That the Lord rose again on the third day, implies, also, that Truth Divine, or the Word as to the internal sense, as it was understood by the Ancient Church, shall be raised again in the consummation of the age, which also is the third day; wherefore it is said, that then shall appear the Son of Man, that is, Truth Divine. MATT. xxiv. 30, 37, 39, 44, etc."

The revelation of the spiritual sense of the Word, which constitutes the glory of the new Christian Church, has been revealed, in order that this Church might exist and remain forever. This is stated in the "True Christian Religion," n. 846, in the following language:—

"I was once raised up, as to my spirit, into the angelic heaven, and there introduced to a certain society; and immediately some of the wise of the society came to me, and said, 'What news from the earth?' 'This is new,' I replied, 'that the Lord has revealed such arcana as in point of excellence surpass all the arcana revealed from the beginning of the Church down to this time.' 'What arcana?' they asked. I answered, 'The following:—

"'1. In all and every part of the Word there is a spiritual sense corresponding to the natural sense, and the Word by that sense is a medium of conjunction between mankind and the Lord, and also of consociation with angels, and the holiness of the Word resides in that sense.

"'2. The correspondences, of which the spiritual sense of the Word consists, are discovered.' 'But,' the angels asked, 'did the inhabitants of the earth, before this, know nothing of correspond-

ences?' Nothing,' I replied; 'for the doctrine of correspondences has been hidden now for some thousands of years, even from the time of Job. In those days, and in the ages before it, the science of correspondences, from which they drew their wisdom, was esteemed the chief of sciences, because their knowledge of spiritual subjects, such as relate to heaven and the Church, was obtained from it. But this science, in consequence of its being perverted to idolatrous purposes, was, by the Divine Providence of the Lord, so obliterated and destroyed, that no one saw a trace of it remaining; yet, at this time it is again discovered by the Lord, in order to effect a conjunction of the members of the Church with him, and their consociation with angels. These purposes are effected by the Word, which consists entirely of correspondences.' The angels were greatly rejoiced to hear that it had pleased the Lord to reveal this great arcanum, which had lain so deeply hidden for thousands of years. It was done, they said, with this view: that the Christian Church, which is founded on the Word, and is now at its end, may again revive, and draw breath (*spiritum*), through heaven, from the Lord. They inquired whether it was discovered at this day by that science what is signified by baptism, and what by the Holy Supper, on the true meaning of which such a variety of conjectures had been formed; and I replied that it was."

This passage shows that the crowning glory of the New Church, and that which will distinguish it from all preceding churches, is a revelation of the spiritual sense of the Word, from which new ideas and doctrines, respecting the Lord and heavenly things will be derived. This constitutes its newness, and not any outward form that is given to it, or external arrangement of those who constitute it. This, also, is taught in the "Doctrine concerning the Lord," n. 65: "When it is said in the Revelation, 'I saw a new heaven and a new earth'; and afterwards, 'Behold, I make all things new'; nothing else is meant than that in the New Church now to be established by the Lord, *there will be new doctrine* which did not exist in the former Church." See, also, n. 62 of the same work, where it is said a "renovation" of the Church will be effected.

The Lord has not revealed a new Word, but has given,

through the doctrines of the New Church, a new understanding of that which had already been revealed when these doctrines were made known through Swedenborg, as a human instrument. The New Jerusalem is the Church as to doctrine, which is to descend from the new heaven, and to be the means of conjoining men with the Lord. Although Swedenborg frequently speaks of the institution and establishment of the New Church, he nowhere tells how it will be instituted or established, externally. He speaks of no new signs, ordinances or sacraments, but unfolds the true meaning of baptism and the Holy Supper, as instituted by the Lord. All that he writes about the New Church has reference to its quality, and not to its external form or order; although he teaches certain principles of order which we are to believe will distinguish every true church.

It is distinctly asserted, "that the Church exists from the Word, and that the quality of the Church with man is according to his understanding of the Word." (T. C. R., n. 243–247.) We are taught that "the Church, where the Word is read, and where the Lord is thereby known, is as the heart and lungs"; and that "the Word in the Christian Church is life to all the rest from the Lord through the heavens, just as the members and viscera of the whole body receive life from the heart and lungs."—T. C. R., n. 268.

In "Apocalypse Revealed," n. 66, we read:—

"'And the seven candlesticks which thou sawest are the seven churches,' signifies the New Church on the earth, which is the New Jerusalem, coming down from the Lord out of the new heaven. That the candlesticks are the Church may be seen above (n. 43); and, as seven signifies all (n. 10), by the seven candlesticks are not meant seven churches, but the Church in the whole complex, which is in itself one, but various according to reception. Those varieties may be compared to the various jewels in a king's crown; and they may also be compared to the various members and organs in a perfect body, which still make one. The perfection of every form exists from various things, suitably arranged in their order. It is hence that the universal New Church with its varieties is described by the seven churches in what now follows."

The King's crown is the New Church, the King is the Lord, and the jewels in this crown are all those who believe in the Lord and keep his Commandments.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."— MAL. iii. 17.

A GLIMPSE OF DEATH.— IN the course of a sermon in Philadelphia, Bishop Bowman, of the Methodist Church, related an interesting personal experience. He said: "On my return from Japan I preached in California, and probably overworked myself; and on the last Sunday in February, after holding Divine service in my St. Louis Church, I returned home, where I was immediately taken sick of a lingering fever, which the physician predicted would end fatally. At this point I seemed to fall into a kind of ecstasy, when I actually did not know whether I was alive or dead. I imagined that I was on board a most magnificent ship, and heard the captain say, 'Stop her!' and which I thought to be the voice of my Divine Master; when my eighteen months old child, who had died twenty years ago, came to me and said that she had heard that I was coming, and had come to meet me. After some little conversation, which I do not recollect, she said, 'Do you not think that I have grown?' She then rose in a form of glory, which I had never before witnessed, and never more expect to see until I die, and then returned to her usual state, saying that she had come in that shape to see if I should know her. She then said that many friends had asked after me and were awaiting my coming, and that an old lady and gentleman had taken her up and kissed her, saying that her papa was their boy. I then asked her where mamma was. 'Oh, she is off doing something for the Lord, but will be on the wharf to meet us on our arrival.' All this left an impression upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world; and, although it is peculiar for me to say that I was dead, it seems as if I was not in the body."

THE USE OF POISONOUS DRUGS.

In the world of spirits, in what Swedenborg calls "the second state after death," we are told that spirits act from their interior affections, without the restraint of regard for appearances and worldly consequences, which had preserved a decorous exterior during their life in the world. And then they who had loved to think kindly and wisely, speak and act from kindness and wisdom more freely than before; but they who have secretly loved to think of evil from the pleasure of evil, bring out their evil love in open pursuit of wicked and insane pleasures. Swedenborg says that it is useful to good spirits to behold this full manifestation of evil, which before had been concealed; for "they see what evil is, and what is its quality, and what the quality of man is, if he be not led of the Lord: it is also a use, that by them similar wicked spirits are collected together, and are separated from the good." (H. H., n. 508.) As long as interior evil loves are cloaked under an orderly, moral exterior, they approach unperceived, and their influence enters the life insidiously, tainting the springs of thought and feeling, making light evils seem less vile and less dangerous than they really are. But when the cloak is thrown off, and the evil comes forth freely to its natural results, the mind of the beholder awakes to its real nature, recognizes the hateful quality of the beginnings of similar evils in itself, and is roused to reject it all.

It is evident that a similar use is performed in the world by the frank and open exposure of wicked doing. A sort of malarial atmosphere of dishonesty permeates the air, benumbing the sense of justice and right, but without our being able to point out exactly whence it comes, and to what it will lead. And suddenly comes the exposure of frauds, which are the culmination of the evil which has been slowly and insidiously affecting the life of the community; and the exposure brings grief, penitence, and a resolution to be more strictly, carefully honest, to many men who have apparently no share

in the wrong that has been done. And so with other exposures,— it is not denied that they may do a harm, which will be spoken of presently; but they do a service to the community as *warnings*.

A similar use is performed more tardily and painfully, by the tendencies to evil coming out in one's self into act, or the thought of acting, in which case one may see clearly what has been growing in him till it is quite time to put forth all his strength to get rid of it. Swedenborg says: —

"Unless man were permitted to think according to his will's love, which is implanted in him by inheritance, that love would remain shut in, and would in no wise come to man's sight; and the love of evil not apparent, is like an enemy in ambush, matter in an ulcer, poison in the blood, or corruption in the breast; which, if kept shut in, induce death. But, on the other hand, when man is allowed to think the evils of his life's love even so far as to purpose them, they are cured by spiritual means, as diseases by natural means."—D. P., n. 281.

And much the same use may be done by proper warnings; sometimes with great saving to the spiritual and moral life.

There is a correspondence between natural diseases and spiritual, and between natural means of cure and spiritual. There are diseases that are caused by poisons from without, by disorderly ways of living, or by other violence. Leaving these out of the account, what may be called natural diseases, and by far the largest part of all diseases, have their origin in secret, intangible influences. All power for evil is from the evil in the spiritual world, as all good life is from the Lord and the heavens. Sometimes the evil operates simply upon the mind, producing morbid and disorderly states of feeling, which depress the vitality, and corrupt the purer elements of the blood; and diseases of this kind need moral and spiritual means of cure. But more often the evil influence operates in and by means of subtile effluvia, malarial or putrifying; so subtile as quite to elude detection by the senses, and to arouse no resistance from the life of the body, with whose pure stream it insidiously mingles its corruption, affecting

for evil the whole state of body and mind. And when the springs of physical life thus yield themselves to contamination, is there no way of warning them of their danger, and of the true quality of the influences they are receiving?

Fortunately, or, rather, mercifully, it is permitted that the same evil influences which operate in secret to corrupt the springs of life, through the feelings, and through the subtile unperceived elements of nature, also come out with manifest intent to destroy, in the form of animal and mineral, and chiefly vegetable, poisons; which poisons do produce morbid states, identical in their symptoms with those of natural disease, and thus prove the identity of their animating origin. And evil intent thus openly manifested, produces a reaction and resistance in the body, precisely corresponding to the reaction in the mind, produced by open wickedness. It is easily possible to take a poisonous dose of a drug, as it is possible to dwell upon examples of evil to an extent which produces corruption. But as, when the conscience is still active, open wickedness, in not overpowering amount, rouses the spiritual life to purify itself from evil, and strengthen itself for good, so while the physical life is yet strong to react, the presence of a poison, not in overpowering doses, rouses the life to resist and reject all influence of that kind, whether open or secret. It stimulates the vitality in exactly the direction that is needed to overcome the natural disease akin to that which the drug would produce. In the drug the life sees, as it were, an image of the secret foe which has fastened upon it, and is immediately informed how to shake it off. It gathers up its forces and combines all the healthy elements of the body to reject and exclude from the circle of their activities, all corrupt elements and corrupting influences. Swedenborg tells us that he often saw societies in heaven gather themselves together in perfect human form, when they became aware of the presence of hypocrites and pretenders who disturbed their life, and whom they thus excluded. Just so the healthy elements of the body gather themselves into a harmonious unit, separate from themselves the elements and products of disease, and enter upon a state of

renewed life. And while it is true that they might do this in time without medicine, roused by the actual working out of the evil which produces disease in its full effects, it is true also that the appropriate medicine will arouse the same power of reaction more quickly, saving delay and dangerous development of disease.

In speaking of the uses of poisonous things, Swedenborg says that "they conduce to absorbing malignities, thus also to healings." (D. L. W., n. 336). This seems to mean that in addition to the stimulus given to the vital powers, which causes them to reject the external poison and the internal together, there may be a positive attraction between the external and the internal, which facilitates the separation of the secret malign influence. The work of rejection must, however, be done by the vital force, and cannot be effected by the poison itself; otherwise we should have Satan casting out Satan. This effect seems to correspond with the second use of manifest evils mentioned in our first quotation "that by them, similar wicked spirits are collected together, and are separated from the good." A similar use is said to be performed in some malarial districts by certain medicinal plants and trees, which absorb the malaria, and thus purify the air, and prevent disease.

But after all, we would not forget that the springs of life are spiritual, and that healthful states of mind, such as come from an interest in life, and desire for health for the sake of some good use, are of the very first importance to recovery. And for the strengthening and purification of this state, and of the life-giving influence received by means of it, earnest prayer has an important use, as has already been fully explained in the pages of this MAGAZINE. Prayer must always be accompanied with the acknowledgment that the Lord's ends are eternal, and that we do not know what temporary states and circumstances may be best for us; and with the submissiveness expressed by the words "thy will, not mine, be done." Yet it is not inconsistent with this, to feel that health is a good thing which the Lord has abundantly showed his will and his power to give, and

with the desire that we may come into a state to receive it. As has already been said, in the very large class of diseases that depend primarily upon states of mind, the recovery of a healthful state of mind is all, or nearly all, that is necessary to a cure; and such a state is of great importance in all. Yet there is a right place also for the use of appropriate natural means of healing; and "the Divine Providence concurs with such means."—A. C., n. 5713.

All healing power is from the Lord, just as much now as when He was visibly present, and just as much when medicines are used, as when He employed only the simple means of His touch. In a sense all healing is miraculous, because it is from the influence of the spiritual world into the natural, in the sense in which Swedenborg says, "All things which appear in the three kingdoms of nature, are produced by an influx from the spiritual into the natural world, and, considered in themselves, are miracles; although, on account of their familiar aspect and their annual recurrence, they do not appear as such." (DOCUMENTS II., p. 760.) Cures appear more miraculous when they depend merely upon changes of mental state, than when a medicine also is employed. But in reality, one is just as miraculous as the other. The healing life in both cases is the Lord's life; and in both it is increased and preserved by the acknowledgement that it is His.

"THE common saying that people are saved who have faith, is true; but by faith when mentioned in the Word nothing else is meant but love to the Lord and the neighbor, and a life in accordance with such love. Doctrinals and tenets of faith are not faith, but only things belonging to it; for the end of these is, to make man such as they teach him to be. This is plain from the Lord's words where He says that all the law and the prophets, that is, the whole doctrine of faith, consists in love to God and love to the neighbor."—*Swedenborg.*

FEAR.

In recent numbers of the Magazine there have appeared thorough and exhaustive articles on the subject of "Cure of Disease by prayer," which have excited much interest among those who read them.

Among that number is one who has been very successful in curing disease by means of prayer, who states that the greatest obstacle met with, in the effort to assist others to come into a trustful state of belief in the power of the Lord to remove disease by driving out the evil spirits which infest the disorders with which they are afflicted, is fear — fear, not merely of failure to find relief through the Lord, but a constant fear that if certain natural conditions were present, the disorder would ensue immediately,— as, for instance, fear that if the wind were from the east, they would become chilled and their functions impared by cold. And they thus admit the weakness into their minds which precluded the trust necessary to their cure.

If we listen to the conversation of those about us, and to our own, with care, we shall be astonished to find how much the expression "I am afraid" is used. It would seem that the phrase is the preface to any utterance on the affairs of ordinary life — "I am afraid to go out, it is so cold;" "I am afraid to let my child do this or that;" "I am afraid that business will not be good;" or, "I am afraid that our government will not be a good one," and so forth. No matter what the topic under discussion, or the proposition considered, we are all prone to be too much afraid as to the result.

On turning to the writings of Swedenborg we find that he has much to say on the subject of fear.

He states that there are two kinds of fear. One kind is with those in whom the internal man has dominion over lusts and falsities, and is a fear lest the good and true shall be injured; the other kind is with those who are in evil and the false, which fear is lest they shall themselves be injured.

These are in fear and dread, and that fear has relation to evils, and such dread has relation to falses. (A. C., nos. 390 and 986.) Again:—

"The state of evil spirits in the other life shows most clearly that those who are principled in evil and the false, are afraid of everybody, and those who are utterly destitute of charity, wander about, and flee from place to place. All this is grounded in the very nature of evil and the false, for whatsoever any person desires for another, falls upon himself; hence the evil and the false bring upon themselves their own punishments, and consequently the dread of injury."

Again (A. C., n. 6769):—

"Being afraid, denotes not to be in safety, for in such case there is fear. The reason why anyone is not in safety, is because he is not in truths; for they who are in truths are in safety whithersoever they go, even if in the midst of the hells. The reason why they who are not yet in truths are not in safety, is because non-truths communicate with evil spirits."

On the other hand, we are right to be afraid, lest what the internal man perceives to be good and true, should be profaned and falsified, or turned into evil.

Turning to the Scriptures, we find expressions containing the word *fear* occurring over three hundred times, and expressions containing the word *afraid* occurring over one hundred times, either in the good sense of worship or the bad sense of dread.

The Lord, when commanding the evil spirits to depart from the sick, said, "Fear not; but believe only and thou shalt be made whole,"—showing that, as we must first cease to do evil, and then learn to do good, so we must cease to fear; and then will belief in the power of the Lord, to help us in removing evil states from our natural and spiritual bodies, be possible to us.

What is remarkable is that, as the tendency to evil is hereditary with us, so the tendency to fear seems to be hereditary with us also, with the result that we are liable to have fear of disease open the way for those diseases.

It is stated by those who practice what is called cure by prayer, that, if they can prevail upon their patients to relax their fears which hold them in bondage to their ailments, then the patients come into states of mind, which will permit of their belief becoming effective.

We see a strong confirmation of this idea in the conduct of children; things do not injure or pain them, because they are not in fear of them. It therefore seems a wise course to pursue, in the care of children, to allow them the greatest freedom in their actions, without feeling fear ourselves, or instilling the idea of fear into their minds by constant words of caution, but rather entrusting them in our mental thought to the care of the Lord and his angels every time that we so leave them in freedom.

At first sight this may seem to be recklessness or neglect, but it is just the opposite; for, as we have endeavored to show, fear brings to the front those evil spirits with which the child is accompanied; but a true and full trust, such as we should have, drives back such spirits, and brings to the front good angels, who will guide the child aright, if we will let them by such trust. If, however, we leave our little ones carelessly, and without each and every time entrusting them without fear to the Lord, then, indeed, we are reckless and neglectful of them, and of our duty. Again let us repeat, Cease to do evil; drive out fear and the evil spirits; learn to do good; welcome trust in the Lord and his good angels; then will "he carry the little ones in his arms," "and gently lead those that are with young."

If this is the true and orderly way to follow in the training of children, as experience shows it to be, why should it not be true, in all our life work, that the first duty is to "be not afraid"; but, ridding our minds of the idea of fear, to go bravely on to belief in the Lord's ability and willingness to help us to remove not only spiritual evil, but also natural disorder or disease.

THE RELATION OF METHODISM TO THE NEW JERUSALEM.

We learn from the doctrines of the New Church that a great revolution, called "the Last Judgment," took place in the spiritual world in the year 1757. It was, indeed, a great and final judgment upon the Christian Church; such a one as can never again occur. Previous to this time, those who had gone into the spiritual world from Christian and other lands, were not all distinguished into societies according to their ruling loves as they now are, but were mixed together, the simple good with the hypocritical. This state of things was carried with them from the natural world. Good, simple-minded people of all religions were warmly attached to their priests, and relied on their teachings with implicit confidence; while the priests — generally more or less hypocritical — ruled them from the love of dominion. On entering the spiritual world they retained the same relation to each other. Priests swayed the minds of the simple good there as they had done here. The good, in their simplicity, placed entire confidence in the clergy as they had done on earth. The priests imagined that the Lord had transferred all power to them, and that consequently they had all power in heaven and in earth. They thought that the whole realm of their ecclesiastical dominion was the kingdom of heaven; and the simple good believed the same. This was a fictitious heaven, — the heaven that was to pass away. It was the tower of Babel, whose top endeavored to reach into heaven, and whose architects were doomed to confusion and dispersion. For a long time the good, but simple people, and the sanctimonious priests who governed them, could not be separated. The dominating priests could not be cast down from their dominion, without serious disaster to those who so warmly confided in them. Both would have gone down together. The Lord said, "Let both grow together until the harvest: and in the time of harvest I will say to the

reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (MATT. xiii. 30.) This harvesting was the Last Judgment, which took place in the world of spirits, which is intermediate between heaven and hell.

When the preparation for the Last Judgment was completed, the glory of the Lord burst through the clouds of the spiritual firmament, and descended with searching power to this intermediate plane, where millions of Babylonians were dwelling, and revealed their true character before the eyes of the simple good, who had been long deceived by them. These good people, being instructed by the Lord through angels, were conducted to heaven; while the evil, having fled away in terror, found their only congenial abode in hell.—MATT. xxv. 31–46.

Countless myriads of good spirits, born on the earth since the beginning of the Christian era, were conducted to higher planes of affection and thought, where they found a more perfect and glorious home than they had ever before known. This new home was the new heaven which took the place of the fictitious heaven which passed away.

Every church in the spiritual world is associated with a corresponding church among men on earth. Indeed they cannot be called two, but one and the same church. They are intimately, though unconsciously, associated, and are influenced by each other. The church in the spiritual world is called heaven: the church in the natural world is called earth. When the Lord says, "Oh earth, earth, earth, hear the Word of Jehovah" (JER. xxii. 29), he means the church on earth. When he says, "Give ear, Oh ye heavens, and I will speak; and hear, O earth, the words of my mouth" (DEUT. xxxii. 1), he means a proclamation to the universal Church in heaven and in earth. The church in the spiritual world is a medium of influx from the Lord into the minds of men. Consequently, if that church is corrupt, it has a corrupting influence on the church on earth; for it perverts the inflowing life of the Lord, and transmits that life, in perverted form, to its associated church on earth. We do not

wonder that the Christian Church remained corrupt and continued to decline until the time of the Last Judgment, or at least until the preparation for that event, when we consider the fact that it remained so long under the shadow of a corrupt and fictitious heaven. But when this heaven passed away, certain perverted influences passed away with it; and now there are purer and better influences from the Lord through the new Christian heaven. The result is, a better state of things on earth,—purer motives of action, deeper and more sincere longings for truth, greater freedom of thought on spiritual subjects, more love for the Lord and the neighbor, and steady and wonderful progress in almost every branch of scientific, social, civil, and spiritual use.

Concerning the future of the Christian Church, Swedenborg says,—

"It will be similar, indeed, in the outward form, but dissimilar in the inward. To outward appearance divided churches will exist as heretofore; their doctrine will be taught as heretofore; and the same religion as now, will exist among the Gentiles. But henceforth the man of the Church will be in a more free state of thinking on matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him. . . . Since spiritual liberty has been restored to man, the spiritual sense of the Word is now unveiled, and interior Divine Truths are revealed by means of it; for man in his former state would not have understood them, and he who would have understood them, would have profaned them. . . . I have had various converse with the angels concerning the state of the Church hereafter. They said that things to come they know not, for that the knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the Church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal if he wills it."—L. J., nos. 73 and 74.

This new state of things is the "new earth," which is the Lord's New Church in its broadest sense. It is the groundwork of the new Christian heaven. For the life and happi-

ness of angels depend on the good they do to men in the world. Their use to man is the basis of their existence as angels. This new and better condition of things is therefore the earth, or basis on which the angelic heavens rest, as the material earth is the basis of the aerial firmament.

Another glorious object, associated with the new heaven and the new earth, yet distinct from both, is the New Jerusalem. John, the Revelator, wrote, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (REV. xxi. 1, 2.) The mental picture is that of a great city descending from the new heaven and resting upon the new earth. The new earth is the plane on which the holy city rests; while the holy city is the central point of the new earth, as the old city of Jerusalem was the ecclesiastical centre of Palestine.

Let us not confound the new earth with the New Jerusalem. They are two distinct objects. The new earth is related to the New Jerusalem as Palestine was related to the old Jerusalem. As the holy land extended far beyond the limits of its metropolis, so the new earth of the Apocalypse extends far beyond the limits of the New Jerusalem. The new earth is the new and better state of thought and life which exists everywhere throughout the world, effected by the Last Judgment; the New Jerusalem is the new doctrine revealed from heaven in the writings of Emanuel Swedenborg. He informs us that the earth is the external man (A. C., n. 1733); also that it is the Lord's Church in general (A. C., n. 2117); and again that the new earth is something new on earth with respect to good and truth. It is therefore a new state throughout the general Church, and of an external character. "Jerusalem," we are informed, "signifies the Church with respect to doctrine" (A, C., nos. 402, 3654, 9166), for a city with its streets and squares, is a symbol of truth formulated and laid out in orderly sections for the benefit of those who desire to walk in its light. The New Jerusalem then, is the

new heavenly doctrine given for the benefit of the general New Church. Only those who accept those doctrines, and live according to them, are citizens of the New Jerusalem; but all who try to live good lives in whatever part of the globe they may be found, whether they have ever heard of the writings of Swedenborg or not, are in the new earth, for the old earth has passed away. All the love for the Lord and the neighbor, all the good motives and desires, all the honesty, uprightness, meekness, patience, charity and good works brought into exercise, in all the Christian denominations, or outside of them all, are of the new earth; and so far as they are united with true doctrine, they are of the New Jerusalem.

All the religious denominations of to-day are looking toward the New Jerusalem. As every devout Jew of old prayed with his face toward Jerusalem, even when he was unable to descry the outlines of the city walls in the distance, so every sincere mind of to-day is tending toward the heavenly doctrines of the New Church, even though he cannot see the faintest outlines of that system of heavenly philosophy, which the Lord has revealed to us in the writings of Swedenborg. His love for truth, which is his inner face, is ever looking toward "the holy city." The New Church, then, in its broadest or general sense, is the new earth; in its specific or doctrinal relation, it is the New Jerusalem.

The above observations seem to be a necessary preparation to a just consideration of Methodism, in its relation to the New Church. Methodism is certainly an element of the New Church, whether it is confined to the new earth, or whether it actually has some share in the New Jerusalem; not because of its numeric success, which is a marvel, but rather, because of its influence for good upon all Christian sects, and even upon all the nations of the earth, which is equally astonishing. Scarcely a century and a half old, it has already circumnavigated the globe in every direction, carrying its influences wherever men have found a lodging place between the poles.

The great object of Methodism has been the elevation of

men to higher standards of morality, and the spread of "scriptural holiness," throughout the lands. The very beginning of Methodism is thus described: —

"In November, 1729, the Wesleys, Whitefield, and their associates — about a dozen young men, students at Oxford University — formed themselves into a society for purposes of mutual moral improvement. They had a sincere desire to please God; and, by diligence, self-denial, and active benevolence, they sought to know and do his will. By instructing the children of the neglected poor, by visiting the sick and the inmates of prisons and almshouses, by a strict observance of the fasts ordained by the Church, and by scrupulous exactness in their attendance on public worship, they became objects of general notice. Many grave men thought them righteous overmuch, and attempted to dissuade them from an excess of piety; while profane wits treated them with sarcasm and contempt."—*Prof. F. H. Worman.*

John Wesley, the well-known founder and leader of Methodism, never desired or intended to form a new sect. His whole aim was to infuse a purer spirit of Christianity into the churches, and to save men. But his preaching was attended with such power, that thousands of people became deeply convinced of sin, and permanently reformed from evil habits through his searching discourses. They came to him in such large numbers for the bread of life, that he soon found it necessary to arrange them into classes, and to appoint over each class a discreet and appropriate leader to look after their spiritual welfare.

Those who attended those classes were to avoid evil of every kind; especially that which was most generally practiced; such as "the taking of the name of God in vain; the profaning of the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil or railing for railing; the using of many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury, namely, unlawful interest;

uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God; as the putting on of gold and costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs or reading those books which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasures upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them."

Again, all who continued in those societies were expected to evidence their desire of salvation "by doing good, by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as is possible to all men, to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick or in prison; to their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our hearts be free to it.' By doing good, especially to them that are of the household of faith, or groaning so to be, employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only. By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely, for the Lord's sake."

There are other rules relating more to Divine worship; but these are especially interesting to us, because they teach the shunning of individual sins, and the necessity of entering upon constant and self-denying duties. The spiritual welfare of every member of a class was carefully guarded; and from the very beginning of Methodism, the class-meeting has proved most helpful to the purity and piety of its adherents.

The early Methodists have gone far ahead of the older and more popular Churches in their plainness of dress, their simplicity of manners, their purity of life, and their earnestness in the promotion of good works.

The Methodists have an advantage over the other great denominations of Christendom, in their practical approach to the New-Church doctrines of the Lord, and of a life according to his precepts. Theoretically, they hold the doctrines of three Persons in one God, of the vicarious atonement, of justification by faith alone, and other old dogmas; but such doctrines do not bear much rule in their affections; they are not much studied by them, and do not enter into their lives to any very great extent. In fact, they often worship Jesus as if they thought of no other God. His name is constantly on their lips; and many of their hymns and prayers are addressed to him alone. With many of them, especially of the simpler class, the truth that "Jesus Christ alone is God," dwells unconsciously in their affections, though it has not yet taken form in their understandings.

The doctrine of salvation by "faith alone," though written in their systems of theology, is also practically quiescent with them. They lay great stress upon the necessity of genuine repentance, the shunning of all known individual sins, in order to become regenerated. Repentance is defined as "a godly sorrow, wrought in the heart of a sinful person by the Word and Spirit of God, whereby, from a sense of sin as offensive to God, and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God, as his Lord and Saviour."

They teach emphatically that all men are born for heaven, and if any man is lost, the fault is his own; that man is a "free moral agent," and must co-operate with the Lord in regeneration. With them, "regeneration is a radical change in the moral character, from the love, practice, and dominion of sin, to the love of God, and to the internal exercise, and external practice of holiness." (T. N. Balston, D.D.) This change is regarded as sometimes a sudden experience, and

sometimes a gradual growth, and always but the beginning of their "growth in grace." They maintain that a man must "go on to perfection," continually growing in the knowledge and love of God,—a growth which is effected by continually shunning all known sins, performing good works to the best of his ability, and trusting solely in the Lord Jesus Christ for strength. Predestination, election, and imputation, in their old Calvinistic form, they utterly reject, and have crushed them with many powerful arguments. They believe that it is possible for a man, even after attaining to an exalted state of spiritual life, to so fall away as to perish everlastingly.

Many of them are strong advocates of the doctrine of "entire sanctification," as they call it,—a state wherein a man can live without committing actual sin against God; and can enjoy a sweet, constant, internal evidence of his entire consecration to the Lord. They teach that this blessed state is attainable by all in this life, though not many actually attain to it. We are sorry to say, however, that this doctrine, which has a good deal of truth in it, has been sadly adulterated by some Methodists. It has been so treated as to give rise to much superficial and false profession of holiness, which has considerably weakened their influence for good.

Another strange phase of Methodism, and one that has swept far beyond the limits of that specific denomination, is the sudden and marvellous experiences that many of them profess to have enjoyed at the moment of their "conversion" so called. A man, for example, will spend days and nights in a state of agony and despair, feeling himself to be the wickedest of all men, and doomed to eternal death, when, after sincere repentance and entire consecration to the Lord, it will be given him to exercise a simple act of faith in the Lord, which will bring a sense of the pardon of sin, attended by an overwhelming inflow of heavenly light and joy. Perhaps for several days his soul will be filled with an indescribable sense of the Divine presence, and all nature will seem to break forth into silent songs of praise. What shall we say of

such marvellous experiences? Are they from the Lord or from an evil origin? I fully believe they are from the Lord, given as accommodating answers to the longings and expectations of persons who might otherwise be driven to desperation, and renounce all religion. Novitiate spirits, we are informed, are sometimes taken up immediately into heaven to see its glory, before they are internally prepared, because they had expected an immediate entrance into heaven after death; but they remain there only a short time, and then return to the plane of their real life. Might not similar experiences take place here on earth? for the Lord knows perfectly how to adapt himself to the longings and expectations of minds who have not been instructed in genuine truths. The difficulty is, that Methodists too often mistake these sudden experiences of joy for regeneration, which is always a gradual growth. The sun rises gradually; but it may suddenly burst forth from behind a dark cloud, and pour light and heat upon the earth. It may suddenly shine upon a plant; but that is not the growth of the plant. Such sudden experiences are not inconsistent with the slow, sure, orderly growth of regeneration. All Methodists hold that "conversion," whether sudden or gradual, is but the beginning of the path that leads to heaven.

The happy emotions of Methodists have, of course, often been counterfeited by artificial or forced emotions, which have proved derogatory to Methodism. Again, we cannot doubt that many have been influenced by "enthusiastic spirits," especially in camp-meeting scenes, where in some cases, thousands have been swayed by their emotions, while the reason has been held captive. A series of powerful and perhaps terrifying exhortations and prayers, has led many to cry out for mercy, and to earnestly embrace the religion presented to them, but only to return to their evil habits as soon as the excitement subsided. Revivals of religion (as they are called,) have, in general, been a misfortune to Methodism; though in some cases, when conducted by good, wise leaders, they have effected permanent reforms. Frequently congregations may

have been baptized with the Holy Spirit, in a manner not very unlike that witnessed on the day of Pentecost.

Notwithstanding the few unpleasant features of Methodism, we cannot doubt that it is far in advance of Calvinism and Antinomianism, and is rapidly preparing the world for a general reception of the heaven-born truths of the New Jerusalem.

Now the two essentials of the New Jerusalem are, the acknowledgment of the Lord's Divine Humanity, and the life according to his commandments. These essentials, looked into, will be seen to involve all that is true and heavenly. Although the Methodists do not understand them theoretically, yet on account of their near practical approach to both these essentials, many of them cannot be far from the summit of the mountain on which the city of the New Jerusalem stands; while Methodism, generally, forms a large area of the new earth. It is certainly an effect of the Last Judgment. It began to germinate while the preparations for that great event were going on in the spiritual world; and it was carried forward by the new influx which then began. It is worthy of note that John de la Fletcher, one of the greatest and holiest of Methodist divines, who was ordained in 1757, spent his life in the suppression of the Antinomian dogma of "faith alone." His "Checks to Antinomianism" contain irresistible and searching arguments, and are studied and loved by all true Methodist theologians.

The principal use of Methodism seems to be, to prepare the way for the light of the New Jerusalem. Imagine a man engrossed in rigid Calvinism, unconsciously looking upon God as an awful tyrant, believing that he has, from eternity, elected a chosen few to everlasting life, and so passed by the rest that they must inevitably perish in everlasting burnings to display the attributes of Divine justice; that man has no freedom of his own, and cannot co-operate with the Lord in working out salvation, not even to the slightest degree. It is impossible for such a man to step out into the full blaze of New-Jerusalem light, without taking certain intermediate steps. Methodism has saved thousands

of such men, by mellowing their religious ideas, and placing them on higher planes of spiritual thought and life,—positions where they can more easily receive the heavenly doctrines, if not in this life, at least in the life to come.

New-Church truth is so pure, so deep, so heavenly, so far beyond anything that has ever been known to earth before, that but very few are prepared to receive it. It belongs to the future ages more than to the present. It is not popular, and cannot be, in the present state of society. It is revealed "from God out of heaven," for the sake of those few who hunger and thirst for rational truth in the love of living according to it. But Methodism lays hold of the masses. "It is a sort of external New Church, adapted to external minds." (Dr. Thomas Worcester.) No less than sixteen millions of people sail beneath its colors; while, perhaps, scarcely as many thousands are consciously influenced by the doctrines of the New Jerusalem. The use of Methodism is all the more wonderful, as it is utterly unconscious of the preparation it is making, or helping to make, for the future New Jerusalem.

The world is ever moving in progressive steps. The Jewish Church was a preparation for the Christian Church. Mahometanism is a step from gross idolatry toward the true worship of the one God. Every new territory gained, proves a stepping-stone to new achievements lying beyond. Methodism is a stepping-stone, or rather, a wide bridge, spanning the deep chasm that separates the darkness of the middle ages from the glory of the celestial future; while multitudes of redeemed souls are passing over this bridge, to be followed by myriads more, all yet unconscious of the strange light toward which they are tending, but certain to enter into it, and walk by it, when they will rejoice to become recognized and useful citizens of the holy city, New Jerusalem.

To know what it is to be converted, and to become as a little child, and to seek after the change, and the state which they imply, is true practical wisdom.—*Rays of Light.*

SWEDENBORG STUDIES.

THE SPIRITUAL DIARY OF EMANUEL SWEDENBORG:

Being the Record during Twenty Years of his Supernatural Experience. Translated by PROFESSOR GEORGE BUSH, M.A., and the REV. JOHN H. SMITHSON. In Five Volumes. Vol. I. Nos. 1 to 1538. London: James Speirs. 1883. pp. 472.

HAVING been accustomed for many years to writing and publishing the results of scientific studies, accounts of travel, and so forth, Swedenborg naturally put down the events which took place with him during his gradually developed association with spirits and angels. These records were never prepared for the press, but were used as a storehouse of written experience, from which he drew largely in writing his works intended for the public. He thus left behind him not only some papers containing partially prepared works which were re-written before they reached the printer, but also two large masses of manuscript representing the time when he was as yet unprepared to publish anything, because he was advancing step by step into an understanding of the inner meaning of the Word and of the laws of heavenly order.

These two "works," the one on certain books of the Word, and the other a record of daily events, are known to us as the "Adversaria" and the "Diary." The first, about half as large as the "Arcana," and covering the same portion of the Scripture, and somewhat more, was edited by Dr. J. F. I. Tafel, but has never been translated. It has very great value to Swedenborg's biographer, and to others, but may be said to to have been nearly superseded by the "Arcana."

The "Diary" is similarly situated, having been reproduced in the work on "Heaven and Hell," and in other published works, but it has value, like the "Adversaria," to those who wish to make a study of Swedenborg's own progress, rather than to obtain the ripe fruits of his experience. Its name of "Diary" is one which Dr. Tafel gave to it not very happily,

for all the unfinished documents which he edited, he brought under this name, till, as the translator says, it is a record of twenty-years experience, though actually only of about ten, so far as its *records* go. We trust that when the translation reaches the "Invitation," and similar tracts, they will be published under their own heads, and not forced to appear as parts of the "Diary."

This handsome volume, now before us, is a reprint of the translation made by Mr. Smithson of the first volume as issued by Dr. Tafel. The title page would, perhaps, indicate that the whole "Diary" was translated by Messrs. Bush and Smithson, but it does not mean this, as the first volume was Mr. Smithson's work, and the second, Prof. Bush's, the rest remaining as yet untranslated. Mr. Smithson prepared a careful preface, so that the reader might understand that this was not to be placed on a level with the later works, and began it by asking the general reader to read the preface before going on; but these cautionary words have been omitted, as well as the date of 1846 annexed by Mr. Smithson. The result of this cutting down of the preface, which still retains its quaint style, is to give the reader less information than a new preface might give in fewer words.

This, which we must regard as a slight blemish in the work, may be attributable to haste, of which there are other evidences. Thus, on page 14, we have a foot-note referring to the date 1749 occurring in the text between two entries made in 1747. But this was an error of types, as Dr. Tafel points out in his *Errata*. There are many slight errors which a revision would have removed, such as the omission of the date, and the dropping of a clause, to some of which we will refer further on.

The first ten pages of this volume contain the abstracts of paragraphs taken from the index made by Swedenborg. Dr. Tafel was unable to find the manuscript of this portion, but Mr. Smithson did what he could to recover it from the index. Later, however, Dr. R. L. Tafel has done better, and his work takes the place of Mr. Smithson's.

Of Mr. Smithson, as a translator, we have formed a high opinion. He is bold and intelligent, looking to the meaning first, and thus avoiding a cramped literalness which would be particularly out of place in a work written in a somewhat fragmentary style. Entering quickly, and almost unerringly, into the meaning of the author, he has not hesitated to change constructions, transpose phrases, and add words in brackets, and he has done perfectly well. His rendering of *interior* by "exterior," wherever it was joined with *intimior*, is a specimen of his freedom; and only once, in n. 1190, have we found him making trouble by it. *Animus* he does not get well in hand till he reaches the latter part of the work, when he at once gives up his awkward rendering of "mind," which belongs to *mens*, and renders it by "disposition," or other words, at will. *Turba* he unfortunately always renders by "crew," a word which seems to us far inferior to "band."

Some errors we will merely mention for the benefit of those who have the translation, but not the Latin original: —

Page 11, line 8, for "ascertained" read "represented to me."
12, 24, for "do not" read "cannot."
13, 33, for "was" read "could be."
16, 24, for "is" read "lies concealed."
17, 24, for "Lord" read "God Messiah."
18, 20, for "described" read "began to describe."
20, 19, for "of the Divine Mercy" read "by the mercy of God Messiah."
20, 32, for "watch" read "waking."
22, 21, for "through spirits" read "by spirits."
22, 35, for "by the instruction of" read "among."
25, to title of n. 180 add "and their sports."
32, 10, insert "1747, Sept. 2d, o. s."
33, 27, to "relaxed" add "through angels by God Messiah."
36, 14, omit "the spiritual meaning of the Word."
45, 21, for "if I mistake not" read "as I believe."
55, 24, for "23 and 24" read "30 and 31."
71, 8, for "the Lord" read "our Lord."
76, 39, for "lively experience" read "living experience."
81, 24, for "30" read "31."

Page 95, line 24, for "inferior" read "interior."
103, 21, for "10" read "13."
108, 30, for "because" read "whereby."
157, 27, add "Some use like deceit as in life, which they are unwilling that men should know."
179, 24, for "exterminated" read "expelled."
182, 22, for "such is the nature of their soul to," read "such is their disposition towards."
188, 35, for "study solely" read "care solely for."
189, 26, for "do not" read "cannot."
193, 38, after "are" add "only."
195, 43, for "and what evil is" read "by means of evil."
196, 5, before "spirits" add "good."
198, 43, for "28" read "27."
200, 38, for "should be known" read "may be known."
207, 21, for "adamantine light" read "light from diamonds."
240, 19, for "5" read "10."
241, 18, add "1748, 10 Feb."
241, 42, add "1748, 10 Feb."
252, 26, for "upon an earth" read "on the soil."
279, 12, add "1748, 18 Feb."
310, for "soul" (*animum*), in title of n. 951, read "disposition."
313, for "veins," in title of n. 960, read "reins."
332, 29, for "not" read "not yet."
348, 8, for "must have been" read "was."
354, for "1000," in title of n. 1114, read "6000."
373, to title of n. 1175 add "by internals."
377, 27, for "reason" read "place."
384, 14, after "are" insert "without the angels being able to know exactly from the Lord of what nature they are."
386, 8, after "can" insert "who better comprehend and can believe them."
396, 30, after "Jerusalem" insert "or concerning the robbers there."
400, 17, for "wine" read "poison."
452, 36, before "foot" insert "right."
460, 26, add "1748, 17 March."

This may seem a long list, but to us it seems small when we consider that Mr. Smithson's work was apparently never revised. He made very few omissions, and passed over many difficult places with skill and ease.

Of long words, he is a little too fond; and we cannot commend his "reluctate, mussitate, propensed," and so forth, but he generally uses care in this respect.

While we believe that much that is here is found in better form in the other works, and while we suppose that much of it may be misunderstood by general readers, we know that there is need of thoroughly exhibiting the manner of Swedenborg's progress in his apprehension of spiritual things, and are glad to see this first and very well-executed beginning of a publication which may not find many customers, but which will be highly appreciated by those who have occasion to make use of it.

To two significant passages only, we would call attention for their own sake, and for the sake of exhibiting the ease of the translation:—

"Moreover, such as will not at all hear or admit of interior things, remain out of heaven; nor can they do otherwise than hate such things, because they are more or less interior, and also those who teach them. As upon earth, there will, as I think, be many who will hate the interior and more inward things of the Word, because they more closely touch the life of their love, in favor of which they object to certain difficulties which appear to them as impossible [to be explained]; thus they rather prefer that the way to interior things should be closed against them, than that they should favor them by their assent; besides this, they are not willing to be disquieted by such things as [they assert] they are not capable of understanding."—n. 1140.

"As often as I said the prayer of our Lord, morning and evening, I was raised almost every time with variety into an interior sphere, and indeed so perceptibly, together with the change of variation, that nothing could be more so; and this experience I have now had upwards of two years. Interior explications of the prayer were then opened to my mind with very much variety. But when the prayer was finished, I came again into my ordinary sphere."—n. 258.

At the end of n. 888, we find the important words,—

"This instance is added, solely that it may be better understood what is the nature of that memory, and not that anything should be inserted concerning myself."

One of the most interesting points observable in this volume is the difficulty felt by Swedenborg in understanding the reality of the spiritual body. This slowness is very easily accounted for, when we remember how far people at that day were from having any idea of spiritual realities. It is not strange, therefore, that we should find in many numbers, such as 817, 818, 860, 880, 1055, 1196, 1243, and 1342, teachings to the effect that spirits are mistaken in their belief that they have bodily organs. Thus when a spirit spoke, he was told that spirits had no lips (n. 1342). One word of "Heaven and Hell," is worth, so to speak, whole pages here, but this, as a study, is deeply interesting. Had Swedenborg hearkened to spirits, he would never have become the instrumentality of the Second Coming, and we can see here how he was led, by close study of the Word and supplication of the Lord, to rise above infesting influences and enjoy heavenly light.

NOT "FRONTISPIECE."

In the generally excellent translation of the "Memorabilia" or "Diary," nos. 1 to 1538, which was made by the Rev. J. H. Smithson, and which has lately been reprinted, an error occurs which seems to be worthy of notice. He twice met with the Latin word *frontispicium*, namely in nos. 1259 and 1296, and rendered it in both instances by "frontispiece." Thus of a certain spirit, we read in the translation, that he entered "into a society of good spirits above the frontispiece," and again, that another spirit was "at a considerable height above the frontispiece."

This comes of the fatal inclination to render Latin according to appearance, as when the well-known first words of the Æneid, *arma virumque cano*, were rendered, "a man armed with a cane." A frontispiece, the illustration facing the title-page of a book, has nothing to do with this *frontispicium*,

which means the forehead. In regard to its exact meaning, we would refer to a passage in which Swedenborg brings *frons*, the common word for forehead, and *frontispicium* into comparison. The passage is H. H. n. 251, which says,—

"The influx of the Lord himself with man is into his forehead (*frontem*), and thence into his whole face; because the forehead of man corresponds to his love and his face to all his interiors. The influx of the spiritual angels with man, is into his head from every side, from the brow (*frontispicium*) and temples to all the part beneath, which is the large brain, for that region of the head corresponds to intelligence. But the influx of the celestial angels is into that part of the head beneath which is the small brain, and which is called the back of the head, from around the ears down to the neck, for that region corresponds to wisdom. All the speech of angels with man enters into his thoughts by those ways; thus the quality of the angels who spake with me was perceived."

This word *frontispicium* is not classical, and its use in comparison with that of *frons* cannot easily be ascertained, but that it means the forehead is certain. Another passage may be quoted for the sake of establishing this,—

"The Lord looks at every man in his forehead (*frontispicium*), and this look passes through to the back of the head. Beneath the forehead is the large brain, and beneath the back of the head is the small brain,—the latter dedicated to love and its good, the former to wisdom and its truths."—C. L., n. 444 a.

Thus for *supra frontispicium* in S. D., n. 1259 and 1296, we would simply read, "above the forehead," meaning such relative position as is elsewhere indicated by the phrases, "above the head," "at the side," and "beneath the feet."

NEED OF A CORRECTED TRANSLATION.

Psalm lxxii. 7 reads in the common translation,—

"In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

This is incorrect. All authorities agree that the last words should be, "till there is no moon." This change is radical, but the importance of it will be seen from considering what

the inner meaning is. Swedenborg gives this reading, and lets us see the depth of meaning. Literally it means that the king's reign shall be till the end of the age; but spiritually it tells us by implication of the new and glorious era that will then dawn. Of this we read,—

"The mediate enlightenment of man, which was before the Lord's Advent, may be compared to the light of the moon, which is the mediate light of the sun. Since this, after his Advent became immediate, it is said in Isaiah that 'the light of the moon shall be as the light of the sun'; and in David, 'In his day shall the righteous flourish, and great peace until there is no moon' (Ps. lxxii. 7); this also is as to the Lord."—D. L. W., n. 233.

And again we read,—

"It is said, 'until there is no moon,' because faith will be love."—A. C., n. 337.

"Truth will not be separated from good, but will be so conjoined that they will be one."—A. E., n. 365.

While the old translation wholly obscures this meaning, the new one gives it forth. In such a case a revision is imperatively demanded.

"The ground of Christian unity is love to God and the neighbor, and not similarity of doctrinal thinking. Such a unity, Swedenborg tells us, existed in the Ancient Church, which extended itself over several kingdoms; namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia, even to Tyre and Sidon, through the land of Canaan on each side Jordan. In each of these kingdoms there was a difference as to doctrinals and rituals: but still the Church was one, because charity was essential in all; and then the Lord's kingdom was in the earths as in the heavens, for such is the nature and constitution of heaven."—*Rev. John Hyde.*

BOOK NOTICES.

Three books on Palestine: —

Picturesque Palestine, Sinai, and Egypt. D. Appleton & Co. New York.

This work is published in forty parts, large quarto size, profusely illustrated. The letter-press is prepared by specialists, each of whom is supposed to write upon the subject with which he is most familiar. Thus, Col. Wilson describes Jerusalem; Lieut. Conder, the country between Jerusalem and Samaria; Dr. Schaff and Dr. Merrill the region between Nazareth and Damascus. As will be readily inferred, these parts are thoroughly well prepared, and their information is of the very latest. Other parts also are scarcely behind these in interest; and, as a whole, the descriptive part of the work is exceptionally instructive and trustworthy. Some small inconsistencies appear between the several parts, but they are of trifling importance. The pictures which seem to be considered the chief feature of this work, are caricatures of the places, — recognizable, usually, by one who is acquainted with the scenes, but no more true than other caricatures.

Very different in all respects is the second book on our list, *i.e.*

The Land and the Book. Vol. II., Central Palestine and Phoenicia. By Rev. Wm. M. Thomson, D.D. Published by Harper and Brothers.

The pictures in this work are unpretentious but clear wood cuts from admirable photographs. They are not at all striking, but are instructive and trustworthy.

The present writer has been told from three entirely different quarters that the book is wholly new, and quite distinct from the old work of the same name by the same author. It is, however, the old book re-arranged, somewhat altered, not always for the better, and considerably enlarged. The additions are in great part, quotations from the reports of the recent explorations, and are in themselves valuable. The work is a storehouse of interesting information, by one who was long a resident in the country, imparted, and it must be said partly buried, under the form of a tedious dialogue. The third book on Palestine is:

GALILEE IN THE TIME OF CHRIST. By REV. SELAH MERRILL, D.D. Published by the Congregational Publishing Society, Boston.

THIS is a small volume, the substance of which was printed in the *Bibliotheca Sacra* in 1874, but has been carefully revised, and in part re-written. It treats of Galilee as to its physical character, its climate and productions, its cities and towns, the character and occupations of its inhabitants; with the design of showing its fitness "for the first reception of Christ and his Gospel." It is full of information gathered from ancient writers, and presented very concisely; but does not enter upon questions of recent discovery. J. W.

MORAVIAN MISSIONS. Twelve Lectures by AUGUSTUS C. THOMPSON, D.D. New York: Charles Scribner's Sons. 1882. pp. 510.

THIS book consists of a series of lectures delivered at two Theological Schools, for the purpose of interesting the students in the work of Foreign Missions. In published form they make a valuable contribution to the history of the Christian Church, and constitute a book which cannot be read without profit. The Moravian Church is a little company, which was formed after much persecution, and secured a refuge on the estate of Count Zinzendorf, in Lusatia. There they built the village of Herrnhut; the average population of which is about a thousand souls. And out of this village, which is still the headquarters of the sect, has come a very large number of missionaries, who were not ordained preachers, but artisans going without money to the ends of the earth to seek and save. The fields they sought were full of dangers, but the brethren were not afraid. One or two, feeling a call to go to some field and labor, would lay their conviction before the rest who, after deliberation, would send them forth to walk hundreds of miles to a seaport, and then labor for the means of passage. The missionaries always arrived ignorant of the language of the heathen, and were often wholly unprepared for their way of life; but, in spite of obstacles, two were enabled to subsist five years among the Eskimos of Greenland, till the indifference and hostility of the natives yielded, while others went to West India Islands, where they labored at their trades by day, persecuted by the whites, and preached at night to the blacks, who received cruel punishment when found at service. In South

Africa among the Hottentots, in Labrador among the Indians, in our own territory during the dangers of the early wars, on the dreadful Mosquito Coast, in the swamps of Dutch Guiana, it was always the same, – unwearying patience without other recompense than peace in the heart.

Their work began in 1732; it was sometimes intermitted, but has steadily advanced, till they now have in native churches seventy-four thousand souls. Not disposed to theologize, they seem to have been peculiarly skilful in reaching at once the heart of their hearers by telling them of the Lord. Christian Ranch entered an Indian's hut, sat down by a chief of very bad repute, and said, "I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him." The chief in time became a convert.

They were especially directed not to interfere with other missions. "We will not chiefly aim at a large number of converts nominally brought to a profession of Christianity. It is necessary first of all to insist upon the necessity of a change of heart, and then to show that true faith must manifest itself as the power of God in the life by the fruits of the Spirit."

One in every fifty of the Moravians is in the mission work. One little village of four hundred and eighteen souls has twenty-one of its number in this service. Dr. Thompson says, "If all Protestant churches had been equally enterprising, not an unevangelized man or woman would now remain on earth."

WHENCE, WHAT, WHERE? By J. R. NICHOLS, M.D. Boston: A. Williams & Co. 1882. pp. 175. $1.00.

THIS is a remarkable book. Though modestly written without literary art, and printed in a plain manner, it is a book so full of suggestiveness as to be worthy of wide circulation. Dr. Nichols is well known in Boston as the editor of *The Journal of Chemistry*, and as a practical teacher of the wisdom of every-day life, though he stands where most scientific men do, outside of the churches. His book is not inspired by any human teacher, but contains the conclusions of his thought and experience in respect to the problems of life and destiny. To a New-Churchman any evidence of progress in scientific men towards openness to recognize the exis-

tence of spiritual causes is delightful, and he will gladly set this writer down as one of the advanced guard of the army which is leaving the camp of Atheistic self-intelligence, for that of religious rationality.

This little book has eight chapters treating of the subjects, the genesis of man, the material man, the spiritual man, what is spirit? the religious man, what of death? after death what? and, where? It exhibits with marked clearness the limits of matter, and presents the considerations which lead the writer to believe that within the material organizations of the world and of man, there are spiritual ones. Of course he then can suggest what death is, and what is the nature of the future life. He has evidently investigated spiritualism with interest, but sharply rebukes its disorders. He seems to have made a slight study of Swedenborg. He sees the limits of the evolutionary theory and stops it just where it must end, saying that, "after a careful study of the views of evolutionists, and a full recognition of the force of the ingenious and wonderful array of facts and theories, we are forced to come back to the more reasonable ground, that man has two natures."

As to spirit, he says,—

"Views of the nature of spirit, formed from experiment upon the super-sensual capabilities of man, may be stated to be, that spirit is entity, a something as real as matter, but not acting under nor governed by its laws. It belongs to a spiritual domain not recognized by the ordinary senses under ordinary conditions of life. It is that part of us which is indestructible, and which is to bring us into connection with the spiritual world when the movements of the molecules of matter composing our physical forms are arrested. Death brings spirit to view, and gives it that higher position for which it was designed by a Supreme Creator."

THE EARLY DAYS OF CHRISTIANITY. By F. W. FARRAR, D.D. New York: Funk & Wagnalls. pp. 664.

WE have received this important work in the inexpensive reprint, and would say, to begin with, that for mere purposes of reference, this, or the cheap edition of the original publishers, will be sufficiently readable. It has excellent indexes.

We do not find ourselves able to speak of the book, without finding some fault. It is not an account of "the early days of Christianity" in the sense which the title would imply, but is simply a treatise upon certain of the books of the New Testament, introduced by a vivid account of Rome, and especially of Nero, the purpose of which is to present him as the Anti-Christ in the interpretations which follow. This shows what the weakness of

the book is. Though written with great research, it does not rise above the historical interpretation which many others have made. The Apocalypse, which receives the most study, is conceived of as an account of what was going on at John's day; and when the writer finds that he must meet the fact that Nero, the supposed beast of the number 666, never came back, he simply asserts that John thought he would come. Thus the contribution to Apocalyptic interpretation is nearly valueless.

The study of the Epistle to the Hebrews we have found most interesting, and we are far from desiring to underrate these and similar studies of Biblical science. We would only give them their place.

The Canon seems to us to grow dogmatic, and we feel that the deserved success of his "Life of Christ" has led him to produce too rapidly, inferior works.

OLE BULL. A MEMOIR. By SARA C. BULL. Boston: Houghton, Mifflin & Co. 1883. pp. 417.

EVERY one who has heard Ole Bull's music will read with deep interest this story of his life, and so extraordinary was he, that no one can overlook without loss this study. Born a musician, "the mountains of Norway were his teachers;" with the spirit of a true Norseman, he roamed the world over, and sang the songs of his violin in every clime; a giant of the North, he could bring such electric power to his bow as to play at once a harmony in four parts. Full of noble generosity, he gave concerts to the sick by their bedsides, to the blind, to all who asked for his music kindly; and with patriotic zeal he spent more than one fortune on his country-men. Such a nature could suffer, we may say must suffer, from childish ardor repressed, from manhood's generous impulses thwarted. But there were friends everywhere for him, and his buoyant spirit was not broken by its trials.

His life was like a torrent leaping from the hills of his Norway. If sometimes hidden from the sun it murmured a complaint, again it burst forth joyously, and flowed at last in peace to its goal.

The author of this book has builded a fit monument. Modestly suppressing all but the merest mention of herself, she has borrowed from gifted critics their accounts of what the musician was in the scenes through which he passed, and has exhibited on every page, her worth as an author, and her fitness to be the nearest friend of the artist through his declining years.

A portrait is given, and in an appendix there is a treatise by Prof. Crosby on the "anatomy of the violinist," showing Ole Bull's peculiar manner of holding the instrument, and its advantages. The mechanical execution of the book is worthy of the theme.

THE BEGINNINGS OF HISTORY. By FRANCOIS LENORMANT. New York: Charles Scribner's Sons. 1882. pp. 588.

THIS work is the first of a series designed by M. Lenormant to treat of the Bible according to the traditions of ancient peoples. He brings to his task a reverence for the Word, and a deep interest in those studies which have lately yielded excellent results in giving us the remains of ancient religious knowledge. Writing from a very thorough acquaintance with these studies, our author has treated the Creation of Man, the First Sin, the Cherubim, the Fratricide, the Genealogies, the Children of God and the Daughters of Men, and the Deluge. Each subject receives the fullest treatment possible at the present time from the point of view occupied, and each chapter has its suggestions of much value to the New-Churchman, who carries in these studies the lamp of revealed knowledge as to the Ancient Church and its documents, and also as to the nature of the early chapters of Genesis. It is pleasing to find already much confirmation of these views from M. Lenormant and his school. Thus he believes that the first chapters of Genesis should be interpreted in an allegorical sense; he shows how the account of the Fall, through the abuse of free-will, transcends all traditions, and he explains that the genealogies were framed according to "customary methods of representing the principal phases of primitive history."

Besides the main portion of the work, there is a new translation of twelve chapters of Genesis, and several appendices showing great research into ancient lore. This seems to be our author's forte, and he does not seem to us so happy in his translations of the Word, partly because he exalts the Septuagint unduly. With the theory of two documents, the Elohist and Jehovist, we are not disposed to find fault seriously, for it seems to us to be a theory which is useless, if accepted.

We shall look with great interest for the appearance of the succeeding volumes, and would commend this one as a compendium of all now known on these subjects,—a skillful encyclopedia of knowledge throwing light on the letter of the Word.

The publishers have done their part admirably.

THE NEW CHURCH.

The Question as to Baptism.

At the last session of the General Convention, a step was taken with the utmost unanimity and ease, which involved so much that it may be yet further discussed; and there cannot be the least objection to further discussion, if only an equal freedom from personal feeling to that which prevailed at Chicago can be maintained. That the requirement of candidates for the ministry, that they be baptized before receiving ordination, should be altered into a recommendation to that effect, had been considered by some with favor. This was well known, and a change to this effect was expected by some, but the reduction was carried still farther, and only *membership* in the New Church is now required,—a term likely to be differently construed in different localities.

We have thought, however, that there was some likelihood that the advisability of being baptized into the New Church would next be questioned, nor have we the least objection to the raising of this or any practical question, when it can be considered in the love of use; but we should be sorry to see the example of many of our people treated with insufficient consideration, and, while we do not believe that the experience or the opinion of a majority should make rules for a minority in matters of conscience, we do believe that the convictions, which have grown up among us in freedom and reason, should have their just weight. If some of our earliest people, whom no man could coerce against their judgment, came forward deliberately and sought baptism into the New Church, having already been baptized in infancy by ministers of other faiths, they had some reason for doing so, and their example, while it could never be a law, and must not for a moment be regarded as guided by an infallible insight, is worthy to be regarded with respect and confidence.

The grounds of conviction in this matter, though some others of equal distinction did not accept them, have lately been stated in a way which needs no repetition, and we would refer those who desire to see this aspect of the subject to our January number; but we would say a word in regard to that case among the early Christians, which has been the subject of discussion in the past,

down to the present time, and which must be carefully studied, in order to have its just effect, and no more nor less, upon our ecclesiastical policy.

It was not thirty years after our Lord's resurrection when there appeared at Ephesus "a certain Jew, named Apollos, an eloquent man and mighty in the Scriptures." He was a native of Alexandria, in Egypt,—a city where the Jews had acquired much influence, and were regarded as intellectually superior to the generality of their race. This Apollos "began to speak boldly in the synagogue," and taught among the Jews with great power; "for he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ." He was "fervent in the spirit," and "spake and taught diligently the things of the Lord"; but it is interesting to notice that he "knew only the baptism of John." In other words, he was a Jew who had become deeply convinced of the Messiahship of our Lord, and had been baptized by John the Baptist, or by a disciple of John, and yet had not received that baptism which our Lord sent forth his disciples to bestow, and which was the introductory rite to Christianity itself.

We learn here that there is such a thing as a preparatory baptism, and we see in Apollos what its fruits were, and we cannot but form a high idea of the benefit of it, and we are, perhaps, inclined to ask, What more could Apollos receive or seek for? What happened with him further we do not know, except that "Aquila and Priscilla," a Christian couple with whom Paul sojourned working at tent-making with them, heard of him, and "took him unto them, and expounded unto him the way of God more perfectly." So calm a commentator as Olshausen, believes that Apollos received from them Christian baptism, but this cannot be proved. He did need and did receive further instruction, it is clear. If, as many believe, Apollos was the author of the Epistle to the Hebrews, we can see that he made such progress as to be able to write "of the doctrine of baptisms;" and the fact that he afterward labored with Paul, would lead one to believe that he had received Christian baptism. For Paul was in the habit of administering it to such persons.

We learn from Acts xix. that, after Apollos had gone to Corinth, Paul came to Ephesus, and there found some who stood just with Apollos, "knowing only the baptism of John." For when he asked them if they had "received the Holy Ghost," meaning the gifts which came to the disciples at Pentecost, "they said unto

him, 'We have not so much as heard whether there be any Holy Ghost.'" Their reply is understood by some to mean rather that they knew of the Holy Ghost, but had not yet heard that it had been given. (JOHN vii. 39) However that may be, the important fact, that their having been baptized with the baptism of John, did not alone suffice to endow them with the gifts of the Spirit, is clear. For Paul, having asked them "unto what" they were baptized, and, having received the answer, "unto John's baptism," explained to them that that baptism was preparatory in its nature. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied."

If it should appear that this case is precisely parallel to those which now arise, this instance from "the Apostolic Word" would have almost, if not wholly, the force of a precept. It has been denied that the case now is similar, and, indeed, Swedenborg explains that John's baptism was external and preparatory to that which was in his day, and among Christians. Of course, if Christian baptism, "which is at this day with Christians, represents the cleansing of the internal man, which is regeneration" (T. C. R., n. 690), the argument cannot be made that the baptism of the present day is precisely like that of John; but the example of ACTS xix. does favor certain inferences, as follows:—

1. A repetition of baptism is not without precedent in Christian history.

2. It was practised, so far as we know, without exciting the least dissension.

3. If, on receiving the teachings of the New Church, one has come into a state, in which he desires to be baptized into the New Church, as into a new plane of Christian life, he should receive it without hesitation.

4. If one feels, especially if many have felt, that in their baptism they and the baptizer "had not so much as heard" of the Lord's Second Coming, of the spiritual meaning of the Word, and of the new heaven and earth, they may be rationally and freely moved to enter by a new baptism into the enjoyment of the graces of the New Age.

5. If not only some lack of spiritual power be felt, as was felt by them of Ephesus, but if, also, some degree of spiritual hindrance be experienced from falsities, into which Christianity has

fallen, a baptism into faith in the Lord Jesus, as Father, Son, and Holy Spirit, and as a correspondential act, will give great benefit.

6. While the aim should be, "one Lord, one faith, one baptism," yet, as it is necessary in the present state of Christendom to preach a new Lord and a new faith, and thereby establish a "new earth," so it may be reasonable and important to preach a new baptism.

The Cure of Disease.

An elderly physician after reading the first paper on the Relation of Spiritual Causes to the Prevention and Cure of Disease, sent us a note of which the following is the substance:—

"The many extracts from Swedenborg and the comments made, were quite interesting, but I think it my duty to say that, without some editorial cautionary suggestions, some readers may be seriously misled. I cannot, and perhaps some others cannot, clearly understand the nature of the miraculous cures of the Lord and the Apostles, but the numerous cures which are at this day effected without the use of material medicines or other material means, to me only illustrate the truth that the mind is the real man. But I think that experience and Swedenborg fully teach that many (probably most) diseases cannot be cured except by the continued use of medicinal and other means directly affecting the body. Until impurities are removed from the body by self-denial, acting through medicines and a correct life, can we, as Dr. Whiston seems to suppose, escape from the infernal influx which causes disease?"

We are very glad to hear from our friend on this or any subject, and would have been still more pleased to insert an article from his pen. We are always pleased to receive from our readers their views of what is presented in any part of the Magazine. We have been deeply interested in the various systems of treatment which go under the general name of the "Faith-Cure;" we have investigated them to some degree, and have had in near view an example of apparent cure through prayer after seven years of complete invalidism. Supposing that almost every one of our readers had been led to have some knowledge of the same, we were glad to have a discussion of the subject opened up by the well-considered papers offered us by Dr. Whiston; and we hope that the subject will not be suffered to rest here.

Understanding these papers to be a plea for the power of faith in the Lord, we did not understand them to be written in any disregard of material remedial agents, but for the purpose of suggesting that by spiritual ways we may receive in sickness substantial aid. Our correspondent, as we understand him, is accustomed to

believe that a religious life with the wise use of medicines is all that can be done. He undoubtedly repeats the Lord's Prayer morning and evening, and lives in all respects a life of piety. That more is required, we would not assert; but of this as a fact we have become assured, that in this way of life, a person may suffer permanent invalidism, when by adding fervent prayer for health, and spirited effort, great benefit may be gained.

This may not be what our friend wishes us to say, but we ask leave to speak out, and to let others do so, since only thus can the truth be gained in such cases. We cannot suppose that the cultivation of a near prayerful relation to the Lord will do away with medicines and their professional administration, but we believe that there is room for improvement among Christians in respect to that courage in dealing with everything of hell which should flow from the Lord's promise of control "over all the power of the enemy." A Moravian missionary, sick and solitary, was attacked in his hut by a large snake, which coiled itself about his neck and repeatedly stung his head. He seized a chalk, and wrote on his table, "killed by a serpent;" when, suddenly, he recollected the Lord's promise, "nothing shall by any means hurt you," gathered all his strength, tore the snake from his neck and cast it from him, went and lay down to sleep in sweet consciousness of the presence of the Lord, and awoke well.

This, as we understand it, should be to the New-Churchman no miracle, no blinding wonder. It is now explained that the angels' power from the Lord immeasurably transcends that of the enemy. Of this power man is receptive, and receptive in the degree to which prayer and practice open his heart. This power the Apostles had, and it was lost through a diminution of human receptivity, which may in time be regained in full measure. Then with high courage in dealing with disease, a handful shall shout to a myriad "the sword of the Lord and of Gideon"; and his power and Gideon's shall prevail.

Yet we should make our prayer for strength and health in the spirit of "Thy will be done." We cannot demand health, we cannot assert that restoration to bodily health may be best for us, we cannot say that continued depression of health may not be a great blessing to us. We should be prepared also to regain our health by passing into the other life, if that be the best for us. If the "Faith-Cure" does not embrace this, it is misnamed; for it should take calm and near views of death, and of the possibility

of the increase of a disease, but should act in their presence, not cowardly, nor blindly, but with courage and intelligence. It should expect complete triumph in the end, and should do at once all that it can to promote deliverance, leaving the soul quiet in the Lord's hands. "Be strong in the Lord and in the power of his might. Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

The New Constitution.

We hear with interest that, at the meeting of the Committee to revise the Constitution of the General Convention, there was considerable discussion of the Preamble, which must set forth the basis of union and the object of organization. We have lately seen a covenant so brief, yet expressive, that we are led to quote it here: —

"Believing in the Lord Jesus Christ as the only wise God our Saviour, the First and the Last; who is, and who was, and who is to come, the Almighty; the Everlasting Father and the Prince of Peace; and in his words as Divine; and in keeping his Commandments with his help, that we may enter into life,— himself the Way, the Truth, and the Life,—we would associate ourselves together for all the high purposes and privileges of his Church, and hereunto sign our names in the fellowship of the Spirit."

This is joined with an article giving the name of the Society, and with a reference to the statement made in the "Apocalypse Revealed," n. 491, that the two essentials of the New Church are the acknowledgement of the Lord, and a life according to the precepts of the Decalogue.

Something like this, broad and simple, is what is wanted in the Preamble, and we wish it might, as here, be put in Scriptural language. There are, of course, thousands of particular truths, but they are all included here, and need no special mention; except so far as is necessary to specify the purpose the Convention has of promoting a knowledge of the facts and revealings of the Second Coming, and this could come into a statement of the purposes for which it is formed.

THE RELIGIOUS WORLD.

Theological Progress.

In an able article on the "Pilgrim Line of Theological Progress," printed in the *New Englander*, Dr. Mooar, of California, quotes and reiterates the noble sentiments of John Robinson, the Leyden pastor: —

"He charged us before God and his blessed angels to follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light to break forth out of his holy Word. He took occasion, also, miserably to bewail the state and condition of the Reformed Churches, who were come to a period in religion, and would go no further than the instruments of their Reformation. As, for example, the Lutherans, they could not be drawn to go beyond what Luther saw. It is not possible the Christian world should come so lately out of such thick Anti-Christian darkness, and that full perfection of knowledge should break forth at once."

And Dr. Mooar adds,—

"Progress in theology must be distinctly Christian, or, as the phrase now is, Christocentric. If there be one text above another which seems to me to be the fit motto to be written over the halls of theological education, it is this: 'No man hath seen God at any time; the only begotton Son, who is in the bosom of the Father, he hath declared him.' If that be so, then this Son is the light of all our seeing. But though he is the centre, he is a moving centre. He moves down the centuries. His Church moves with him. Each successive age has its new problems. But these problems must be solved in the light which he, who is the same yesterday, to-day, and forever, throws upon them."

Significant Words from the Mission Field.

We take from the *N. Y. Independent* the following extract from a letter written by a missionary.

"I assure you, my heart goes out to these people with the tenderness of love. Call them heathen who will; but, from what I know of their hearts, they do not seem to be forsaken by the Divine Spirit. Shall I put a book into these people's hands which will tell them that when a mother's only child is sick, and she smites on her breast and cries' 'Sciva, Sciva,' the true God is angry because she does not know his name? I know a woman who for years came to the temple to pray for the gift of a child. A daughter was born, and she and her husband nearly starved themselves to save money to educate this daughter and provide a dowry for her. Shall I put any book into this girl's hand which shall make her think less of her mother's love, and make her think that her prayers were foolishness and sin? Although they cry 'Sciva, Sciva,' they think they are calling on one who will hear

and care for them. In my ramble through a heathen village, yesterday, where I visited, perhaps, six hundred people, I found much to make me think that God's Spirit was not far from many hearts. I find among the educated natives the same questions being discussed as are topics of discussion at home,— such as the doctrine of the Atonement, Original Sin, and Future Punishment. I wish very much that they might have the best presentation of those subjects in the light of modern thought and investigation. They are quite able to appreciate the best thoughts of the best thinkers. . . . We have 2,000 children in our schools, 1,500 children in our Sunday-school, in our field. Our mission has prepared a little catechism, called 'Spiritual Milk.' It is a little book, to be taught to the smallest class of children in our schools. It contains the doctrines of the Trinity, Original Sin, and Everlasting Punishment. Are those simple things, that a child six years old might be supposed to understand? Is this what we might properly call milk? Even many heathen will take their children out of school rather than have them taught in this way. They will say that 'you may teach the child that if it has told a lie, it has committed a sin and deserves punishment'; but that 'a child of six years of age can hardly be expected to see in what way it is at all guilty or chargeable with Adam's sin.'"

The Distant Past.

ANTIQUARIANS are beginning to realize their indebtedness to one of their number who lived over two thousand years ago. Nabonidus, a king of Babylonia, seems to have sought earnestly for records of the past, which in his country were found to be, as now, in the foundations of the largest buildings. From a cylinder on which Nabonidus had recorded all of his discoveries, and which has been deciphered by Mr. T. G. Pinches, we learn that the king dug eighteen cubits below the surface at Sepharvaim, and found "the cylinder of Naram-Sin, son of Sargon, which for three thousand two hundred years no king going before me had seen. I place it with my written name and restored it to its place." This would place the date of Naram-Sin at about B.C. 3800.

As to the probability of this statement of Nabonidus, we quote the favorable words of Sir H. C. Rawlinson, who says,—

"After carefully examining all the evidence bearing on the subject, I now see no reason to doubt the good faith and accuracy, within certain limits, of the estimate of Nabonidus. The means certainly existed in ancient Babylon of computing time to a very remote antiquity. Although no continuous chronological series has been yet found among the cuneiform tablets, like that contained in the Turin papyrus, fragments recording the duration of isolated dynasties have repeatedly turned up; and it is well known that in the royal inscriptions allusions are often made to chronological intervals varying from sixty to sixteen hundred years, as if they were matters of common notoriety."

ERRATUM.—In the poem "The Riches of Nature," on page 137, last line but one, for "love" read "lore."

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